

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIX.

Jackson, Miss., January 28, 1937

NEW SERIES
VOLUME XXXIX. No. 4

Who's Who and What's What

Valentine's day this year is Sunday. Make a good love offering to the Lord.

Southern Methodist University received \$50,000 lately, the gift of a citizen of Dallas. Hope the infection spreads.

In less than 25 years Baptists in Louisiana have grown from 60,000 to 150,000. They've got a lot of Mississippians over there—and a few from scattering other states.

The Baptist Message quotes an eminent Austrian physician to the effect that the death of children born to drinking parents is nearly double that of those who do not drink.

The Watchman-Examiner of last week gives a front page picture of Dr. J. L. White and his four preacher sons. How the Lord has honored and blessed them! All are active and efficient in the ministry.

Churches which have half their families taking the Record get it for \$1.00 a year, instead of paying \$1.50. We just believe that any church can do it that wants to. More and more our churches in Mississippi are sending the paper to every family in the church. And they all need it.

The budget of the Arkansas Baptist Convention calls for \$74,000 for 1937. They will make special efforts to have farmers adopt the God's acre plan. It seems that they lack \$28,000 of having the \$350,000 necessary to settle with their creditors. Rev. Edgar Wilson was elected state director of Sunday school work.

Dr. M. E. Dodd began a series of radio revival sermons last Sunday. He speaks at 9 a. m. and 9 p. m. daily over KRMD, 1310 kilocycles. For Thursday the subjects are "A Prayer and Transfiguration Glory," and "The Church, Christ's Bride." For Friday, "Prayer for Forgiveness," and "The Church, Her Critics." For Saturday, "A Prayer in Gethsemane," and Sunday, "A Prayer at the Grave" and "Jonah and the First Submarine."

The Judson Press has brought out a volume by Alice Pickford Evans who has won recognition as an author by her other books. This one is entitled Lee Chung, and is a story "of both fact and fiction" of a Chinese who had experiences on both sides of the ocean. The hero of this story has ups and downs which take him through prison life out into bodily and spiritual freedom. Young and old alike will enjoy reading this book by a woman who has worked with Chinese in their homeland and in America. Price of the book is \$1.00.

The Southern Baptist Convention at its recent session in St. Louis requested the Baptist Brotherhood to secure 25,000 members for the Hundred Thousand Club. The leaders of the Brotherhood are much encouraged by the interest manifested by the men, but see some difficulty in securing a full report of all who join. Will not the pastors and church treasurers, in making your reports to Dr. J. E. Dillard, Director of Promotion, be careful to state definitely the number of memberships secured by the men, recognizing that \$1.00 a month or \$12.00 a year constitutes a membership.—J. T. Henderson, General Secretary; Lawson H. Cooke, Associate Secretary.

The infidel who publicly announced that when he died that would be absolutely the end of him, somehow didn't like it when a devout soul answered, "Thank God for that."

It is very poor statesmanship that takes money from the children through liquor to support old, poor people.—Baptist Standard. Starving the children to stuff their granddaddies, eh?

Mississippi College Band under the direction of Prof. G. H. Mackie started on a tour of the state Monday, taking in Philadelphia, Blue Mountain, Columbus, Houston, Amory, Clarksdale, Charleston, Winona and Forest.

"Population Problems in the South" is a pamphlet published by the Commission on Interracial Cooperation, Standard Building, Atlanta, Ga. To be had for 3 cents postage. It gives information about population trends, tenancy, negro progress, health, industry, education, etc.

Pastor W. R. Storie has inaugurated in the church at Sardis a five months plan of studying the Bible through by books. One book is presented at the Sunday morning service, another at the evening service and still another on Wednesday evening, the membership being requested to read these books through in preparation for the service. Already they have studied Genesis, Exodus, Revelation and Joel.

It is said that the Arkansas Baptist Convention commended a citizens committee at Mena for opposing conditions and teachings in the labor college in that place. They also passed a resolution amending their constitution so as to prevent the incurring of a debt except by a three-fourths vote of the Convention. They favored continuance of military training at Ouachita College. They voted for a continuance of their debt paying campaign, being short now only \$18,000 of their goal of \$350,000.

The women who seek to emulate or imitate all the bad habits they see in men may think they can justify themselves by Paul's saying that there is neither male nor female. They are proving the truth of what he says by showing that women are in need of salvation and divine grace just like men are; and that they are to be saved, if saved at all, in the same way. And the women who adopt men's vices on this principle are no more twisting the scriptures than the good brethren or sisters who justify women's speaking in the churches by quoting the above scripture.

There are some of the finest people in the world living in Rankin County, and they have recently been indignant at the lawless conditions obtaining in one place in the county. They have risen up in protest against it, and their grand jury recently indicted a large number of people for selling liquor and running gambling houses. They have had the aid of the governor and a specially appointed officer to assist in punishing the guilty. These all deserve credit for what has been accomplished. But they will have to continue on the job, for these buzzards do not fly away just because you say shoo. And another thing, the blame cannot be placed on people outside the county. It is true that much of the devilment is done by people living outside the county, but they go to Rankin County to do the devilment because they have found it possible to do so without fear of punishment by the properly constituted authorities.

Hinds-Warren Sunday School Association will meet at Calvary Baptist Church, Sunday, Jan. 31 at 2:30 o'clock.

First Church, Dallas, gave for all purposes last year \$160,166, of which about one-third went to church debt and \$40,000 to missions.

The state of Mississippi owes nearly 50 million dollars. That is why the sales tax stays on and the state tax went up from four mills to eight mills last year.

Dr. W. T. Conner in a review of Dr. E. K. Cox' book "The Answer by Fire," says, "I cannot commend this book too strongly to all who are really interested in seeing a better day for our country and for our world."

We appreciate a personal letter from brother E. L. Sutton accompanying his renewal. He has known the editors of the Record from its beginning with Dr. J. B. Gambrell and has been a fellow helper to the truth through all these years.

The Sunday School Workers Conference, a statewide meeting, will be held in Jackson, beginning March 16, Tuesday morning at ten o'clock, First Baptist Church, ending Wednesday noon. See announcement in this issue by Dr. J. E. Byrd.

Rev. J. L. Boyd has accepted the call to 41st Avenue Church in Meridian and will begin work there on the first of February. Meridian is an aggressive city, and Forty-first Avenue Church has about 600 members, offering one of the best opportunities in the state. Blessings on this pastor and people as they unite their energies for the Master's work.

The Central Mississippi Preachers Conference meets at First Church, Jackson, Feb. 15 at 9:30 a. m. The program includes Devotional by J. W. Middleton; Comparison of Communism, Socialism and Fascism by P. I. Lipsey; "Prime Need in My Church," by all pastors; John 3:5 by C. O. Estes, R. L. Wallace and W. R. Rogers; "The Work of An Evangelist," by A. A. Kitchings and "Perfecting of the Saints" by W. S. Landrum.

Since the Sunday school lesson we had recently taken from the third chapter of John, there has been a wide interest in the study of the words "born of water and Spirit." Dr. J. W. Lee of Batesville has promised us three articles on this subject for the Record. The editor of The Baptist and Reflector had an able article on it last week. The preachers in the Central Mississippi Conference will discuss it at their meeting in Jackson Feb. 15.

We try to have no waste space in The Baptist Record. A good many religious papers have a few lines on the front page and the rest of it taken up in white space; and some of the other pages are conspicuous on account of white space. We have difficulty getting all the good things into the Record and have to conserve space. We try to specialize in brevity. It ought not to take all the space on a bed sheet for most people to tell all they know.

Broadway Church, Ft. Worth, has had a great year of growth. There are few Sundays on which they do not have the ordinance of baptism. Their Lottie Moon offering for Foreign Missions was \$1,600.00. In one year the number of Training Unions grew from 8 to 24, and the membership in them from 125 to 500. Their budget for 1937 is \$50,000, an increase of \$13,000 over last year. The pastor is W. D. Hudgins and the educational director W. L. Howse, Jr., son of Rev. W. L. Howse of Jackson, Miss.

Sparks and Splinters

On Feb. 7, First Church, Birmingham, will celebrate the eighteenth anniversary of Pastor J. R. Hobbs.

President Lawrence Lowrey of Blue Mountain supplied for Pastor R. G. Lee at Bellvue Church, Memphis, Sunday, Jan. 17.

Dr. C. A. Barbour, president of Brown University, died at his home in Providence, R. I., January 16 where he had served about eight years.

F. S. Groner will speak in Minneapolis from March 9 to March 14. The occasion is the fortieth anniversary of Dr. W. B. Riley, pastor of the First Baptist Church of Minneapolis.

South Carolina Baptists gave something over \$300,000 to missions and benevolence last year, about ten per cent increase over 1935. Their goal for 1937 is \$350,000. That's a heroic bunch.

The Methodist Stewards Association of Atlanta, Ga., pledges whole-hearted support and cooperation in taking care of the Baptist World Alliance which is to convene in that city in 1939.

Arkansas Baptist Convention met at Paragould last week. Pastor B. V. Ferguson was re-elected president. Their colleges were reported in good condition, operating on cash basis. Ouachita College has 400 students, 68 of them young preachers. Their greatest task now is meeting the \$350,000 due on bonded indebtedness.

Author Frye, son of Rev. C. H. Frye, was ordained recently by the Lowrey Memorial Church, Blue Mountain. Sermon by Dr. J. S. Riser, Bible presented by Rev. S. V. Gullett, prayer led by Rev. J. B. Parker. Other ministers participating were Elders T. T. Martin, W. C. Tyler and J. A. Landers.

A writer in the Christian Century quotes Dr. W. R. Wallace, of the Wallace Sanitarium, Memphis, thus: "Housewives predominate among our patients, and I am impressed with the number of young married women who drink. Drinking women deteriorate more rapidly than men and are far more hopeless and helpless." This is the toll that repeal has taken on the American home.

It's all right to punish drinking drivers for the injustice they do to others, but everybody with an average amount of brains knows that it is better to prevent trouble than to punish those who cause it. And the way to prevent trouble in this case is to forbid the sale of the liquor. Why it should require any argument to show this is beyond question.

It is said that eight Wake-Forest College men are now serving as college presidents. Congratulations. But Mississippi College can "point with pride to college presidents—W. M. Kethley, L. T. Lowrey, W. E. Holcomb, D. M. Nelson, M. P. L. Berry, McDaniel, Kenna, J. C. Hardy, and probably others who do not come to us in this hasty review. And then what about the following mission secretaries: R. B. Gunter, B. D. Gray, J. B. Lawrence, T. L. Holcomb, E. Godbold. Not to speak of Seminary professors like Dobbins, editors like Solomon, etc., etc. The only thing about a list of this sort is that it can't be given in full and you are apt to leave out some of the most important.

Mussolini may have organized the nation of Italy to good advantage economically, but he has put the country back in the middle ages religiously. Doubtless this was done to gain the favor and assistance of the Catholic church in all his projects. He has robbed the Baptists of their property. It is against the law to organize a new Baptist church without the consent of the government, or for a Baptist pastor to change fields, no religious services may be held outside the church house; family worship is permitted only if no outside person is present, even the pastor. No pastor may preach or exercise any ministerial function without a government permit. Protestant missionaries have been excluded from Ethiopia. And yet Catholics in this country are complaining that they do not have religious liberty in Mexico!

Hopewell Church, Choctaw County, Louisville Association, ordained Bryant Hunt to the work of the ministry last Sunday. He has been called to Antioch Church in Attala County.

It takes a long time to learn everything: We are just now learning from a contemporary that until the year 1877 the state of New Hampshire required that the governor and members of the legislature must be adherents of the protestant faith.

Pastor Earl Brooks is pastor of six churches in Scott County, giving two Sundays to Harperville, where he conducted a B. T. U. Training course in December and had 54 to take the examination. He is planning a Sunday school training course to begin soon.

If it is true that the chemical substance is the same in soot as in a diamond, but the value of the two is poles apart, may it not be the same way when you compare Christian education with secular education? They may be the same in the curriculum content but vastly different in actual value.

"I want the joy of seeing my denomination out of debt, and seeing the money that now goes to pay interest used to help save the lost. I want to encourage our over-worked missionaries and cooperate with my brethren. I want the joy of feeling that I have done my duty and have the approval of my Savior and so I ask the privilege of renewing and doubling my membership in the Baptist Hundred Thousand Club."—Contributor.

Dr. Paul Cousins, president of Shorter College, says in The Christian Index concerning teachers in Christian colleges: "They lead their students wisely and sympathetically in the great adventure of learning. They seek to impart to them the wisdom of the past, to make them at home in the world in which they live, and to enable them to become useful citizens of their day and generation."

The death of Mrs. W. G. Peugh at Aberdeen last week brings sorrow to a large circle of friends, and a loss to the church of which she was long a member. She was active and useful in many forms of Christian service. It had been our pleasure to be entertained in her home, and only recently saw her in apparently perfect health in the Convention in Natchez. Our heartfelt sympathy is with her dear husband, the three sons and one daughter.

The first Sunday in February is Baptist Hundred Thousand Club Day. Every pastor is urged to present the Baptist Hundred Thousand Club that day. Every member of the Baptist Hundred Thousand Club is urged to renew his membership that day. Every officer and member of every church and every organization in every church is urged to join the Baptist Hundred Thousand Club that day. Let's gladly give a dollar a month "over and above" to help our denomination get out of debt and stay out of debt for His sake.—J. E. Dillard.

Are members of other denominations more loyal to their institutions than Baptists are? Dr. F. S. Groner, president of the College of Marshall, Texas, says: "But how are we Baptists responding to this cause of Christian education? Let us see: out of every ten thousand Presbyterians in the South, three hundred and eighty-four are in Presbyterian colleges; out of every ten thousand Methodists in the South, one hundred and forty are in Methodist colleges. Out of every ten thousand Baptists in the South, eighty-five are in Baptist colleges." That means in the South.

There is a certain advertiser, nameless here forever more, that has a good deal to say about "man to man." Had it occurred to you that that is the way the great bulk of business is done in this country, personal presentation and solicitation. And isn't that the way the Christian religion got its start in the world, and the way it has made its greatest progress. If you save people that is the way most of it is done. If you lead them into the way of righteousness, the same thing. If you enlist them and get their support for any good cause, the same method. And it is not different if you expect to get them to subscribe to the Baptist Record.

It is said that First Church, New Orleans, now owns a whole block on St. Charles Ave., where the church is located. And they will make good use of every foot of it.

Mt. Gilead church house, Marion County, was burned a week ago just as it was being completed. The loss is estimated at \$1,000. It is believed to have been the work of an incendiary.

The girls at Mississippi Woman's College got a holiday one day last week. The occasion was the advent of W. E. Holcomb, Jr. They call him Vice-President. More joy to the whole family.

Valence St. Church in New Orleans celebrates its fifty-first anniversary Feb. 7. The church was started as a mission Sunday school in 1882 by Miss Emma Gardner of Mississippi, had Dr. D. I. Purser, another Mississippian as pastor, and is said to have had its greatest growth in the past five years under the pastoral leadership of another Mississippian, Rev. S. A. Murphy.

"Jehovah Friend of Men" by David A. Murray, D.D., professor of Bible and Religion in Monmouth College, Illinois, is a historical and expository interpretation of the history portion of the Old Testament. It is done simply and interestingly, with the purpose to show God's interest in men and His efforts in their behalf. The author is a scholar and teacher, but his style is popular and his purpose is practical. He opens up the scriptures and lets its light shine on the reader. The book is published by Fleming H. Revell for \$2.50.

"The Tent and The Sky" is the subject of one sermon and gives its name to the book of sermons by Dr. A. A. Shaw, president of Denison University. And they are real sermons of strength, truth and imagination. God takes Abram out of his tent and tells him to look at the stars. That's the first sermon. The others are also the kind that start you to thinking and feeling and action. The last one is on Rev. 21:5, "I am recreating all things." It is a great vision. There are ten sermons in all, published by The Judson Press of Philadelphia and to be had for \$1.00.

"The Foundations Must Stand" is a book of 123 pages by P. E. Kretzman, Ph.D., D.D., published by Concordia Publishing House of St. Louis. It treats of the Inspiration of the Bible and Related Questions." The author is correct in our judgment in regarding the inspiration of the Bible as the one thing on which all other religious values depend. His faith is assured as to the full inspiration of our Bible as the word of God. And his treatment of it is conclusive. He lets the Bible speak for itself. A book like this is necessary to make clear the grounds of our faith, and will assist any one who is wavering or one who wishes to know the truth. All Bible students will find it satisfying.

"And So I Preached This" is a volume of sermons and addresses by Luther Wesley Smith, pastor of First Baptist Church of Syracuse, N. Y. and published by the Judson Press by Philadelphia. In spite of the name the author is a Baptist preacher and the son of a Baptist preacher. He was for ten years pastor in Columbia, Mo. These sermons were for special occasions and fit the occasions, but they are calculated to inspire the reader irrespective of times and seasons. The first one is on the text "Doers of the Word" and bids us get down out of the grandstand and get into the game. It is an "enlistment" sermon. There is one to young people on Love; one on The Victorious Life; and address on Religion in Education; a sermon on Sons of God, one on In His Image; also an address made at the Northern Convention, and one before a joint meeting of the Northern and Southern Baptists on Human Brotherhood. You will get your money's worth when you spent \$1.00 for this book.

THANK YOU

Rev. J. E. Barnes, Ocean Springs; Mrs. L. C. Jones, Indianola; Mrs. W. M. Henry, Shelby; Herbert Williams, Hickory; Dr. T. W. Young, Corinth; Rev. D. I. Young, Eden; Mrs. W. A. Whitten, McCool; Mrs. Jno. D. Davis, Greenville; John J. Paschall, Walnut Grove.

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HISTORICALLY SPEAKING

J. L. Boyd, Vicksburg

EUREKA! EUREKA!! EUREKA!!! "I have found it!" "I have found it!" No; I did not find it. But some one found it while clearing away and clearing out rubbish and other things in an old storeroom at Baptist Headquarters in Jackson making ready for more office space. In fact, there were two very important finds which are to add materially to our Baptist Historical Collection in the Mississippi College Library at Clinton.

These two very important and rare documents are these: (1) The record volume of the Old Salem Church Book containing the minutes of this first Baptist church on Mississippi soil dating from October 14, 1815 to the final conference on August 29, 1834, date of dissolution. The front cover of the book is gone, but all the leaves are in fair state of preservation and nearly all legible. (The first volume is in the library of Baptist Bible Institute at New Orleans.) (2) The second important find at headquarters recently is a bound volume of the file of *The South-Western Religious Luminary*, first Baptist paper to be published in Mississippi, by Elder Ashley Vaughn, editor, at Natchez, dating from the first copy in September, 1836, to February, 1838. This also is worth its weight in gold. It is complete without a missing number between these dates, except the first two pages (one leaf) of the first issue. Every issue is full of valuable information from an historical standpoint.

Let us rejoice that these two valuable documents have been reclaimed and shall be carefully preserved in the Historical Collection in the Mississippi College Library. And let me appeal to all our Baptist people and the churches throughout Mississippi to send all old church records and other valuable historical material to the College Library at Clinton, Miss., so that they may be preserved for future generations. You may still claim ownership of these old records, etc., and they will be returned to you upon request for any historical research, but how important it is for them to be placed where there is no danger of being destroyed by fire or otherwise.

Earnestly and sincerely,
J. L. Boyd

A LITTLE BOY

Little pants about six inches long,
A little shirt that buttons on,
That dresses up a little boy
Who is the family's pride and joy.
And I thought of Samuel's mother who
Made little pants for a little boy too
Because her son was going away
To learn God's ways from day to day
In the temple where chosen ones were taught
And where God's favor was often sought,
How lovingly and with such care,
That mother fashioned each little pair,
Putting in hems and tucks so neat,
Allowing for growth with perhaps a pleat
Mentally measuring with loving eyes
Other little boys to get her own son's size.
And I think perchance as she stitched and seamed,
That she fondly smiled and hoped and dreamed
That the little boy Samuel would grow in grace
As well as size and take his place
As a man of God to serve Him well,
So at last in Heaven with her son she could dwell
When their earthly journey should come to a
close,
(Such are a mother's thoughts when for a son
she sews.)
So, too, do I as my fingers fly,
Making small pants for a son so high,
Trust that my boy will grow wise and strong
And serve the Master the whole journey long
Till we're joined with the Master of men and
saints,
Who also had a Son in little short pants.
—E. E. H.
West Point, Miss.

BATESVILLE

As the year 1936 approached its close there were many evidences of our Heavenly Father's blessing on my long ministry of more than thirty years here in Batesville. The membership was enjoying each others love and fellowship.

There were no disagreements, bickerings, jealousies, strife nor factions. Harmony prevails in every respect.

Our Sunday school was prosperous. Our B. T. U. was above the average. All circles of the W. M. U. were cooperating, devoted and highly efficient. The debt on our church house had been paid and the building dedicated. The church owed no debts and there was some money in the treasury to the credit of each church fund.

All pastorates, however long or pleasant, have to terminate some time.

It occurred to me that I could never hope for better conditions under which to gracefully retire from the pastorate than now. By retiring now my successor would inherit no vexing problems from my administration. I therefore offered my resignation and asked that the deacons act as a committee to carefully and prayerfully consider it and make some recommendation to the church as to the wisest and best method of choosing my successor. I further asked that I be relieved as soon as possible without injury or hurt to the church or the cause of Christ.

Sunday, January 17th, the deacons reported that they had met and prayed for divine guidance, and after careful deliberation had unanimously decided to recommend to the church that my resignation not be accepted. The church voted unanimously to adopt the report of the deacons.

Whether my action and that of the church is of the Lord I do not know, but I do know that I am happy and grateful to our Heavenly Father for evidences that He may use me a while longer.

The story is told of John Fawcett, the hymn writer, that he was pastor of a small but very devoted church, but thought it was his duty to accept a call which had been extended by another church.

The wagons came to carry his household goods to the new fields. Almost the whole membership gathered. Many of the men with tear-filled eyes helped to load the wagons. Others stood by and wept. Many begged him to reconsider.

It was more than Fawcett could stand. He ordered the wagons unloaded. When the furniture was replaced in the home and the membership had returned to their homes with happy hearts he sat down and wrote:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

"Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

"When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

This hymn has always been dear to me but it is more precious now than ever.

J. W. Lee

It is said that the WPA educational work has enrolled 1,324,144 pupils with 34,440 teachers.

If your Record comes in a Yellow Wrap-
per this week, it means that you have only
one more issue before your subscription
expires. In order not to miss a copy send
your renewal in now. Don't wait, you might
forget.

THE BAPTIST HUNDRED THOUSAND CLUB

President John R. Sampey

The effort to persuade a hundred thousand Southern Baptists to give a dollar a month toward the debts of Southwide mission boards and institutions until the debts are wiped out is the most sensible and practical plan that has been proposed for the payment of those debts. It has not been an easy task. At no time have more than twenty thousand Southern Baptists been active members of the club. The average for the three years beginning January 1, 1934 has been 15,400 paying members. The total paid on Southwide debts through the club from May 1933 to December 31, 1936 is a little less than six hundred thousand dollars. If the club had gained a full membership of one Hundred thousand by January 1, 1934 and retained it for three years, our debts would have been already reduced by three million and six hundred thousand dollars. If so-called cooperating pastors and churches had taken this matter seriously, our debts would by this time be almost completely wiped out.

It is high time that every Southern Baptist who believes in missions and ministerial education should enlist. The pastor who hesitates to put the matter before his people, with an earnest effort to persuade many of his members to join the group of debt-payers, is under suspicion as having in his denominational pedigree a hard-shell cross, and anti-missionism is a worse heresy than infant baptism or episcopacy.

Thus far the Baptist Hundred Thousand Club has been our glory, in what it has meant for the saving of our boards and institutions from financial disaster, and our shame, in that it gives encouragement to critics of our Baptist democracy to adduce it as an example of the failure of our form of church government. Let us rise up and prove that New Testament churches can work together for the spread of Christ's cause as efficiently as any group with a centralized organization.

It is a privilege to be a member of this debt-paying club, and some of us maintain memberships in the name of loved ones in glory land. Hundreds of our men ought to draw checks for a hundred dollars in memory of that great Baptist missionary Luther Rice and take membership in the club until our debts are wiped out.

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

IT JUST TAKES TRYING

In one day Pastors Roper of McCool and Brooks of Harpersville came in with subscriptions from more than one-half their members. Others could if—

FROM THE LAST ISSUE

"The Church at Summit has increased the salary of Pastor J. B. Quin."

(Note: Pastor Quin recently sent in a good list from Summit—"A hint to the wise.")

Rev. D. M. Renick of Hickory Flat, (He pushes the Record in his churches) is now attending B. B. I. His church at Red Bank, Marshall County, in addition to paying him his regular salary has also agreed to take care of his expenses from New Orleans to Red Bank and return.

The Record helps the work.

"ASK THE PEOPLE AND THEY'LL SUBSCRIBE"

Dear brother Goodrich:

I can't do without the Record. Bad roads and bad weather often keep me from church and but for the Record, how could I stand it? It is so full of gospel truths, so educational, and so inspiring.

Mrs. Mattie L. Nicholson

Route 4, Union, Miss.

(We repeat—it makes a good assistant pastor.)

EDITORIALS

DOES THE LORD REPENT

A subscriber sends a request that the editor express his opinion as to the meaning of two passages of scripture in the Old Testament, where it is said that God repented. The first is in Genesis 6:6, where it is said that because of man's wickedness, "It repented the Lord that he had made man on the earth, and it grieved him at his heart." The second is in I Samuel 15:11 where God said, "It repenteth me that I have set up Saul to be king, for he is turned back from following me."

We ought to put beside these two the passage in the same chapter in which the second quotation is found, I Samuel 15:29, "The strength of Israel will not lie nor repent, for he is not a man that he should repent." Notice this is in the same chapter and spoken by the same person. Another passage in Numbers 23:19, "God is not a man that he should lie, neither the son of man that he should repent." In Ezekiel 24:14 God says, "Neither will I repent."

From this we see that the same word has more than one meaning and must be interpreted in accord with the whole teaching of the scriptures and in harmony with the immediate context. The scriptures from one end to the other teach us the unchangeableness of the nature of God. "I the Lord change not." "With whom there is no variation," etc., etc. The scriptures teach us the infinite knowledge and wisdom of God, and his perfect righteousness. These make sure that God cannot make a mistake. He foresees the end from the beginning. He makes no mistakes to be corrected, either because of ignorance or by reason of wrong doing. So that God cannot be sorry for what he has done, by the very nature of things.

Then in what sense can it be said that God repents? There remains it seems to us only one rational explanation of the meaning of the word when speaking of God. God does not change in His nature, but when conditions change, or men change, God's attitude toward them and His treatment of them must necessarily change. This change of treatment is because he does not change in character. His attitude toward good remains the same. His treatment of a righteous man must be different from his treatment of a wicked man. His attitude must be different if a righteous man becomes a wicked man, or vice versa, and God's treatment of him must change. This is the way God repents or changes in His attitude. Repentance in man is a changed attitude toward God. Repentance in God is a changed attitude toward man.

It will help in reading the words in Genesis 6:6, "It repented the Lord that he had made man on the earth, and it grieved him at His heart," to recall that it is the habit of Hebrew writers, that is those in the Old Testament, to say the same thing twice, to repeat it in slightly different words. And so here repented and grieved must be understood as meaning much the same thing. That is to say it is just a way of expressing the grief of the Lord over the sinful condition of man. And this grief over the condition of man led to a changed attitude toward him and treatment of him.

—BR—

PASTORAL CHANGES: C. L. Hammond from Knoxville, Tenn., to Corbin, Ky.; S. C. Rushing from Bogalusa to Bunkie, La.; C. N. Travis to Denham Springs, La., from Illinois; W. M. Blackwelder resigns at Fairfield, Ala., after seven years of good work, effective at the end of the year; Leroy Priest goes to Dothan, Ala.; L. L. Clappitt goes to Morrison, Okla.; R. A. Hutson from Ashgrove, Okla., to Neosha, Mo.; C. T. Tew resigns at Ft. Meyer, Fla.; Alf. Pullen goes from Chipley to Cuthbur, Ga.; J. B. Black from Memphis to Calvary Church, Jackson, Tenn.; G. R. Hopson to Christoval, Texas; J. A. Carraway died at Chico, Texas.

BEGINNING OF A REVIVAL

When we think of evangelism we generally associate it with the idea of a revival, and vice versa. The two are closely if not inseparably connected. Increase of spiritual life is sure to be accompanied by a concern for the lost. This is according to the experience of preachers and churches, and is in accord with scriptural example and precept.

Somehow we cannot get Paul out of our mind when we think of men who labored for the salvation of others. And in thinking of Paul we are impressed that his spiritual photograph is found in his epistle to the Romans. Every man's writing, if it is genuine is a photograph of his soul. Paul's aims, motives and methods are found in his letter to the Romans. We think of it as a great doctrinal epistle, and it is. But it is not a hard and fast statement of doctrine. It is a living, breathing, personal expression of his own spiritual experiences. And no doctrine is worth the paper it is written on if it is not that.

It is not by accident that this letter to the Romans, after the personal introduction, lays bare the sin of the world in which Paul was living. Of course it lays bare his own heart, but it is the reaction of a heart that is carrying the awful load of the sin of his generation. The first chapter of Romans is an exposure of the awful degradation, corruption, sin into which the world has sunk. It is not a cold, impersonal, unimpassioned delineation of the sinful conditions then existing. It is the aching, breaking heart of a man who sees the world as God sees it. And that is where any true revival begins.

It is not the snarl of a cynic who simply sees and says that everything is bad, has gone to the bow-wows, and turns away from it, abandons it; or satisfies his conscience by condemning it. No it is the grief of a soul that feels the weight of the worlds woe, and feels responsibility for its condition. It is not the cry of despair that comes from a heart that looks into the pit of hell, it is the alarm of distress that sees a world sunken in sin, and sounds the alarm to heaven and all heavenly minded people for help.

Paul does not minimize sin. He does not gloss it over as if it were a light matter. He has seen the fly blown, maggot filled souls of men and summons all the spiritual resources of his own soul and of all who love the Lord to come to save them. He does not give the world up in despair. He does not turn away from it in disgust. He says I am debtor, and goes in to save it.

There is no more horrid picture, no more repulsive exposition of the nature and practices of men than is found in the first chapter of Romans. And every word of it is true. And if we dare to face it, we know it is true. And that none of us can draw our skirts about us and pass it by, or can congratulate ourselves that it doesn't mean us, Paul clearly shows in the second chapter. "Wherein thou judgest another, thou condemnest thyself." "All are under sin." "There is none righteous, no not one." Here is where a revival begins. It is with facing the fact of sin.

We are accustomed to speak and to hear others speak today about the fearfully immoral conditions of our day and generation. Are we saying it with a broken heart? Do we know how Jesus felt when He wept over Jerusalem? Can we say with Paul, "I have great grief and unceasing pain in my heart"? Have our own souls lost the sense of pain in the presence of a world of sin? Have we in anyway become part of our sinful age? Maybe we need to study anew the words back in Genesis, where we are told that the sins of the world grieved God in his heart. Or do we not need like Isaiah to say, "Woe is me, for I am undone. I am a man of unclean lips and I dwell in the midst of a people of unclean lips."

—BR—

C. Z. Holland preached for Dr. Webb Brame Sunday morning. A splendid crowd greeted him in spite of the inclement weather. Dr. Brame has been ill for several days and was unable to join in the service.

LOST THEIR APPETITES

We are told that when Jesus concluded his conversation with the Samaritan woman at Jacob's well that she left her water jar and went away into the village to tell the people about Him. We are also told that the disciples begged him to eat of the food they had brought from the village, but that he said, "I have meat to eat that ye know not (of)." He had walked a long distance and would naturally be hungry. The woman had come to the well for water which she didn't get, and evidently forgot all about. Both of them were unmindful of hunger or thirst, because their minds were absorbed in something else. He was concerned about leading her into the light and into a life of righteousness. She had become concerned about her own soul and her life in a way she had never known before.

Here we have in miniature but in actual life a demonstration of the truth which Jesus had sought to get into the minds of the disciples, but which it seems hard for them and for us to grasp, that the prime interest in life is not a matter of bread and meat. That food and raiment, that the ordinary comforts, and what we are accustomed to regard as the common necessities of life are not our major concern.

The great precepts and principles of the sermon on the mount are still ideals to which the world has not attained after nineteen hundred years. They lure us by their high idealism, and challenge us by the very difficulty of reaching them, but we still fall short. Jesus there tells us we are not to be anxious about what we are to eat and wear; that we are not to lay up for ourselves treasures upon earth. That making this the business of life is to make nothing but confusion; that this will blind our vision and bring us into utter darkness. The only worthy concern in life is to seek the kingdom of God and His righteousness, and that if we will do this we need not be worried about physical needs. These will be taken care of. "Your heavenly Father knoweth that ye have need of all these things."

The truth is that the actual needs of our bodies is not as much as we imagine. And our actual needs should not dominate our minds and absorb our time. We can get along on a good deal less than we are accustomed to. It has been done, and may have to be done again. And if we will cease to pamper our bodies, our souls will stand a better chance. The flesh still lusteth against the spirit. If we walk by the Spirit we will not fulfill the lusts of the flesh. Jesus commended Mary for choosing the better part which would not be taken away from her; and rebuked Martha for being cumbered with much service, even though it was expressive of her hospitality and high regard for Him.

Jesus explained his lack of appetite, as far as it was possible to explain it to these hungry disciples by saying, "I have meat to eat that ye know not." This sort of hunger for souls had not yet taken possession of them. This sort of satisfaction by absorption in the work of God was unknown to them. It is to be feared that it is outside the experience of many of us. But have there not been times when we had rather hunt for souls than to sit at a banquet table? Many a boy has thought it a hardship to be called from interesting play to go to the dinner table. It is quite common to hear somebody say, "I had rather do that than to eat."

May our Father send upon us such strong desire to see His kingdom come and His will be done; such compassion and yearning for lost souls, that we too can say "I have meat to eat that ye know not of." Of all of us it ought to be true, "My meat is to do the will of Him that sent me, and to finish His work."

—BR—

We were pleased to greet Dr. J. T. Henderson in our office this week. He is secretary of the Southern Baptist Brotherhood, with headquarters at Knoxville. He conducted a three days institute for deacons in Jackson and vicinity. He has a book on the deacon's office which every deacon ought to have. The class in Jackson was well attended.

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Convention Board Department

R. B. GUNTER, Cor. Sec'y.

499 MORE

If 499 Baptists in Mississippi would contribute as much each for the payment of outstanding bonds and interest as one good layman has agreed to pay this week, all of the indebtedness could be paid. Out of 250,000 Baptists it seems reasonable that 499 more could be found who would give \$1,000.00 each. The brother who made this promise gives his without any condition. He gives it whether anybody else gives or not. Just think how easy it would be to clear off all the indebtedness in one day if 499 more would feel towards it as this brother feels. He has previously made large donations.

TWO COUNTRY CHURCHES GO TO HALF-TIME

Mt. Zion Church in Leake County has recently gone from fourth to half-time. Reverend J. L. Moore is the pastor.

Spring Creek Church, Neshoba County, has gone to half-time with a good program for the entire year. To start the new year, the church sent a check to pay for the Baptist Record in the homes of all of its members during the entire year. In addition to this, it sent a check for \$45.00 to the Cooperative Program. This is progress and is due to the missionary spirit of its pastor, Reverend J. W. Burnett.

PAY UP AS WELL AS SIGN UP

The number of memberships in the Five Thousand Club is well beyond four thousand. Considerable gain has been made within the past week, but it is time to finish this task and go back to emphasizing the Cooperative Program. But of equal importance is the prompt payment each month of the amount pledged to the Five Thousand Club. Only the payments will enable the Board to pay the debts of the Convention. Many are paying and some are paying a year's subscription at a time. It is easy to forget when paying just \$1.00 per month, but if all the members will do this we are certain of paying our debts.

Quite a number are taking multiple memberships. Those who have been giving \$100.00 a year and more in debt campaigns will doubtless want to continue to give large amounts. We want five thousand who will give \$1.00 per month, and if others will give larger amounts a sinking fund can be created for the purpose of paying the refunding bonds which will mature in 1947. There is even a possibility of creating a sinking fund which will take care of these bonds before that time. Every time we reduce the principal of the indebtedness we stop interest. This interest of \$100.00 a day is the millstone about the necks of the Baptist denomination in Mississippi.

CHURCHES WHICH GAVE \$2,000.00 OR MORE DURING THE YEAR 1936

Church	Association	Co-op. Pro.	Specials	Total
West Point 1st—Clay Co.		\$ 856.74	\$3,115.26	\$3,972.00
Columbus 1st—Columbus		1,390.11	1,203.65	2,593.76
Greenville—Deer Creek		754.44	2,070.43	2,824.87
Leland—Deer Creek		2,293.50	1,814.11	4,107.61
Grenada 1st—Grenada Co.		1,753.59	724.50	2,478.09
Jackson 1st—Hinds-Warren		3,186.62	3,757.01	6,943.63
Jackson Cal.—Hinds-Warren		2,167.13	1,383.14	3,550.27
Clinton—Hinds-Warren		1,424.76	1,525.39	2,950.15
Vicksburg 1st—Hinds-Warren		1,873.38	427.78	2,301.16
Laurel 1st—Jones Co.		1,852.56	1,609.14	3,461.70
Meridian 1st—Lauderdale Co.		2,552.48	1,837.68	4,390.16
Greenwood 1st—Leflore Co.		2,469.76	600.02	3,069.78
Hattiesburg 1st—Lebanon		1,732.85	3,623.76	5,356.61
Hattiesburg Main—Lebanon		1,547.23	2,989.95	4,537.18
Brookhaven 1st—Lincoln Co.		4,266.41	2,109.71	6,376.12
McComb 1st—Pike Co.		2,216.57	711.30	2,927.87
Lowrey Memo.—Tippah Co.		1,094.80	1,025.26	2,120.06

Dr. J. C. Massee, evangelist, and his wife are in a Miami hospital on account of a serious automobile accident.

STEWARDSHIP DEPARTMENT

C. Z. Holland

The pastors' conference that is held at Louisville, Ky., this spring is featuring the country church and its problems. Some of the outstanding leaders of the nation will speak on some phase of the country church problem. It is doubtful if any work in Mississippi gives greater promise than the rural churches. In many instances they have been neglected. Certainly it has been the purpose of no one to neglect this phase of the Kingdom work, inasmuch as we recognize that the most of our leaders come from the country. The development of the consolidated school, followed by super-consolidation, has been a serious handicap to the work in many rural sections in that the people have become urban minded and, in some instances, are driving to the small towns to worship because of better equipment or because regular worship is provided each Sunday.

We are persuaded that the country preachers could come together and counsel one with the other to a decided advantage. Not that we have any panacea for all the ills of the country church, but it would be a privilege to meet and advise these brethren and learn one from the other.

The Bethel Church, Newton County Association, whose pastor is Rev. H. H. Bethune, has done a great work in the past two years. They have a unified budget system, give thirty per cent of the total receipts to the Cooperative Program, built four new Sunday school rooms, the Sunday school operates buses to bring children to and from Sunday school, and the church makes regular contributions, not only to the Cooperative Program, but to the Five Thousand Club and other objects. The pastor does not live on the field and gives only one Sunday in each month to this church, as he is serving three other churches. He has entered into the labors of a faithful Bible preacher who was missionary at heart and laid the foundation for this splendid work.

Another multiple membership comes from a faithful layman in Meridian. It is interesting to note that this brother has always stood by his denomination in these trying and testing times through which we have been passing. This liberal gift is made to the glory of God, to the honor of his church, and to the maintenance of the integrity and confidence of our great denomination. This splendid example will be followed by others.

It was a happy privilege to worship with brother Hendrix and his good people of Oak Grove. A splendid congregation greeted us and a prayerful hearing was given this preacher. Brother Hendrix is one of our more able Bible preachers. He is leading his people in a great way.

If there are any pastors who have not sent in the cards suggesting names of individuals to serve as local chairmen for the Five Thousand Club, we will appreciate it if they will send them in at once in order that we may expedite this matter.

Telegram from Dr. Sampey Monday: SEMINARY COMPLETELY OUTSIDE FLOODED DISTRICT ALL ARE SAFE AND WELL CARED FOR STOP HUNDRED OF REFUGEES FROM OTHER SECTIONS OF LOUISVILLE BEING QUARTERED IN OUR BUILDING AS CLASSES ARE DISMISSED A FEW DAYS TO MEET FLOOD EMERGENCY STOP LOUISVILLE RED CROSS NEEDS CONTRIBUTIONS —DR JOHN R SAMPEY PRESIDENT.

Chester Swor will be the speaker and conduct the conferences in the "Religious Emphasis Week" observance on the campus of Coker College, Hartsville, S. C. This is an annual feature at the college, promoted by the students themselves. The speaker is student chosen. This year guest students from other South Carolina colleges will attend. The week is to be observed February 1-5.

Our office was honored this week by a visit from Pastor Douglas who has been at Hollandale since November. He spent twelve years in Arkansas.

Pastors C. D. Graves and R. W. Eubanks of Dublin, Ga., warn against one Hardin Pearson who claims to be a Methodist evangelist. They say he was arrested in Dublin for crime, confessed and left.

T. V. McCaul was elected president of the Florida Baptist Convention. Next meeting will be in Jacksonville Feb. 11-13, 1938. There were registered 1,245 messengers and visitors at the recent meeting in Ocala.

We have in Mississippi some of the best country pastors in the world. We are tempted to call names, but where would we stop, or whom should we omit. And there are no more fruitful fields than are to be found in the country churches.

Dr. Clyde R. Breland of Richmond, Ky., preached for the church at Newton last Sunday. He is a son of our brother R. L. Breland, is an alumnus of Clarke College and of Mississippi College, and received his Th.D. from the Louisville Seminary. He is one of the leading pastors among the younger ministers in Kentucky.

Fifth Sunday meeting of Jackson County Association will be held at Moss Point Sunday morning and afternoon. State work will be presented by A. G. Mosely; Southwide Agencies by J. E. Barnes; Cooperative Program by N. O. Patterson; Hundred Thousand and Five Thousand Clubs by K. W. Burnham; S. S. Promotional Program by W. A. Murray; B. T. U. by Gene Patterson; W. M. U. by Mrs. R. C. Ely; Devotional by M. E. Hulbert.

Telegram from Doctor J. B. Lawrence says: UNPRECEDENTED FLOOD CAUSING GREAT DISTRESS AND NEED CHURCHES PLEASE JOIN IN PRAYER AND TAKE OFFERING FOR SUFFERERS WORST YET TO COME IN MISSISSIPPI VALLEY HOME BOARD GLADLY OFFERS ITS SERVICES IN HANDLING GIFTS FOR FLOOD SUFFERERS MONEY RECEIVED FOR FLOOD RELIEF SENT IMMEDIATELY TO MOST NEEDY—J B LAWRENCE SECRETARY HOME BOARD.

PASTORAL CHANGES: R. A. Hutson from Ashgrove to Calvary Church, Neosho, Mo.; D. W. Jones from Donephan to Eldon, Mo.; E. B. Greener from London, Ark., to Plainview; G. W. Redding from Frankfort to Prestonburg, Ky.; O. E. Bryan, Jr., from Murfreesboro to Winchester, Tenn.; C. D. Stewart from Hartwell, Ga., to Iva, S. C.; W. M. Seay from Anderson to Beaufort, S. C.; C. T. Tew resigns at Ft. Meyers, Fla., effective Feb. 1; S. P. Rushing from Bogalusa to Bunkie, La.; L. O. Griffith goes to Whitesburg, Ky.; W. F. Badget from Vevay to South Bend, Ind.

Doubtless our churches have responded and are responding to the Red Cross calls for relief to be given the flood sufferers. So far our own state has not suffered greatly, but the water is coming our way and it is impossible to forecast with certainty what the result will be. But other states are suffering as never before in their history. Daily our people are hearing over the radio and reading in the daily papers about the rising waters and the intensely cold weather that adds to the distress. Literally hundreds of thousands of people have their homes surrounded, and many have had to move out. In the city of Louisville, Ky., alone it is said that 200,000 people are surrounded by water, with all electric power out of commission and the usual sanitary agencies destroyed for the time being. Dr. Sampey's telegram assures us that the Seminary buildings are out of the water zone and are being used to shelter refugees. This condition is likely to continue for a week or possibly three weeks. Millions of dollars are needed to meet this emergency. The needs are to be met largely by small contributions from thousands of people. It is a time for all who are fortunate enough to live in happy and undisturbed homes to help those in trouble.

BAPTISTS DISLIKE A "CHURCH"

It was the meticulously orthodox Jewish churchmen who condemned the Lord to death and because they lacked the legal authority to carry out the gory work they turned him over to the Romans to crucify. The Scribes and Pharisees who instigated the crucifixion held high seats in the synagogue.

It was the "Church" of Rome that instigated the "Inquisition" at which, over a period of about two hundred and fifty years, hundreds of thousands of Protestants were put to death because they would not conform to the teaching of that "Church." And if as the case actually was that the Protestants put to death some Romans it was a Protestant "Church" that did it.

It was the "Church" of England that persecuted John Wesley and forbade his preaching in any of their meeting houses. It put John Bunyan in jail and denied the Baptists in England the right to assemble in their own meeting houses; the right to bury their dead in the common burying grounds; and the right of Baptist ministers to perform marriage ceremonies for their own people.

It was the "Church" of England that persecuted the Baptists in Virginia because they would not have their infants christened, nor give account of their personal conduct to the parish priests, nor pay tithes for the support of the state-church. And in every instance in history where the mischief has been played by religious people it was done under the sanction of a "Church."

No, Baptists do not like a strongly centralized "Church." They personally like Romanists and Episcopalians and Methodists and others who have a "Church," but Baptists do not like a Church. They do not like it because they are afraid of it—they are afraid of any centralized body of religious people. They strongly resent any tendency to centralize their own local churches into anything like a "Church"; and if any one of their own number suggested such a thing, he would have no following.

Baptists believe that the seed of persecution always lie buried in a centralized "Church"; and they would be equally as afraid of a centralized Protestantism as they are of Romanism. Baptists are willing and glad to cooperate with all religious people of every faith and name in the furtherance of temperance, civic and social righteousness but they cannot and will not enter into any form of an organic "Church" unity which presupposes a centralized ecclesiastical authority.

Baptists believe in churches which are independent and which are amenable to neither potentate nor priest nor group of men on this earth; but they will have nothing to do with a "Church." It is a misnomer to speak of the "Baptist Church." There is in existence no such thing except when the word "Church" is used with reference to a local congregation of believers in Christ.

Paul spoke of the churches of Macedonia and Asia and elsewhere, not of the "Church." He never dreamed that the many churches would ever come to be a "Church." John sent his inspired "Revelation" to the seven churches of Asia Minor, not the "Church" of Asia Minor. And he had a different word to say to each of the seven, which would have had no meaning to them, nor to us if all seven of the churches had been considered as one "Church."

—Alabama Baptist

It is said that Mississippi farmers have received \$52,768,261 from the federal government since 1933.

The representatives from W. M. U. Headquarters are making their final rounds this week of their regional conferences. In spite of bad weather and bad roads they met every engagement in the past two weeks and were met by large congregations of shining faces. Just as a sample they mention the fact that 180 women were in the meeting at Biloxi and over two hundred at Laurel.

THE COST OF DRINK

N. S. Jackson

(Study this in preparation for the Sunday school lesson on Temperance January 31.)

I. The Drink Bill.

During the fiscal year of 1936 Federal liquor taxes amounted to \$505,464,037. The most conservative estimate of ratio of revenue to amount expended for drink is one to ten. Consumers, therefore, paid more than five billion dollars at retail for liquor. This does not include amount spent for moonshine and bootleg liquor. The per capita consumption of all liquors for the year was 13.20 gallons, an increase of 50% within two years.

II. Liquor and Crime.

Crime costs in the United States are set at fifteen billion dollars a year. No official statistics have been gathered to show the part played by liquor in crime, yet it is notable that 23.9%, or nearly one-fourth, of arrests reported from the states to the Federal Bureau of Investigation for the first six months of 1936 were for offenses connected with liquor. It is well within the bounds of probability that liquor-connected crime cost the nation more than three billion dollars, without taking into account other crimes in which it was a contributing factor.

Liquor plays a major part in crime in Mississippi. Dr. R. N. Whitfield, Director of Vital Statistics, shows 515 homicides in his 1935 report. In the report he states: "In addition to the train of misery and suffering and human wrecks that may be found in every hamlet in the land as consequences of alcohol and gambling, official reports show at least 50% of the killings in Mississippi were due directly or indirectly to these vices." Court trials resulting from drink induced slayings range in cost to tax payers from a few hundreds of dollars into thousands. With increased drinking has come increased crime, notably crimes of violence. A report of the Parchman Penitentiary, 1923 and 1924—a low point in drinking and drunkenness in the state—shows that the total number sentenced during the period was 1,030. Eighty-six sentences were imposed for assault and battery, 135 for burglary, 116 for manslaughter, and 120 for murder. The biennium, July 1, 1933 to June 30, 1935, record is 1,737 total number sentenced; 173 for assault and battery, 517 for burglary, 173 for manslaughter, and 153 for murder; an increase of 70% total number sentenced, 100% assault and battery, 350% burglary, 50% manslaughter, and 27.5% murder. Municipal court records show even greater increase in minor crimes of violence. Circuit court clerks, and other officers state that 60% to 80% of all crime is due to drink.

III. Drink and Recovery.

The amount of destitution and dependency caused by drink is largely covered by the Federal and State relief program. During the fiscal year of 1936 the national government spent \$3,290,927,969.50 in recovery and relief projects. How much of this relief was necessary because of the expenditure of the family's money for liquor instead of food and clothing cannot be determined. That drink is a factor in unemployment cannot be denied. Many are unemployed, and unemployable, because of liquor. A prominent Mississippi banker states that in thirty years experience in business and banking, he has not seen it so difficult as at the present time for a man who drinks to get a job. Industry rejects the drinker.

IV. Drink and Accidents.

The economic loss occasioned by the 100,000 deaths and 9,340,000 non-fatal injuries in 1935 was \$3,450,000,000—less than the drink bill of the nation by a billion and a half dollars. Motor vehicles ranked first in the cause of accidents. From 1933 to 1935 the number of automobile drivers involved in accidents who had been drinking increased 40%. The number of pedestrians involved in accidents who had been drinking increased 50%. Mississippi State Highway Department records show that automobile accidents increased from 318 in 1933 to 912 in

1934. The property damage increased from \$28,000 to \$93,000. The record for 1935 is approximately that of 1934. It is significant that the increase occurred during the first year of legalized sale of beer, and that the increase in drinking as shown by police court records of arrests for drunkenness is as great as the increase of automobile accidents.

The people of our state were shocked by the Tupelo storm last year, yet more people were killed during the year in the state in automobile accidents than were killed by the Tupelo cyclone. Had it been humanly possible we would have prevented the cyclone at whatever cost necessary. It is possible to prevent in large measure automobile accidents; but we do nothing about it!

V. The High Cost of Drink.

The statistics given above reveal the lower cost of liquor. The higher cost is the despair and hopelessness that drink induces in the lives of its victims, the ruined and wrecked homes, the suffering of innocent children; and the highest cost is revealed in the word of God: "Know ye not that the unrighteous shall not inherit the kingdom of God?—Nor—drunkards—shall inherit the kingdom of God."

—BR—

SPURGEON'S RECOLLECTIONS

Sent by Rev. A. C. Burleigh

—O—

I remember my father telling me when I was a boy, and did not like my breakfast, that he thought it would do me good to be sent to the Union-house for a month, and see if I did not get an appetite. Many Christians need to be sent under the law a little while, and Moses would cure them of squeamishness, so that when they came back to Jesus and his love they would have a zest for the gospel.

Have but an appetite for Christ and the little prayer meeting, though there be but few people at it, will be sweet to you. That poor broken-down preaching, which is the best that the minister is able to give, will become sweet to you because there is a savour of Christ in it. If you can only get a leaf torn out of the Bible, or half a leaf, it will be precious to you. Even to hear a child sing a hymn about Christ will be pleasant. You remember Dr. Guthrie, when dying, asking his friend to sing him "a bairn's hymn." He wanted a child's hymn then; a little simple ditty about Christ was what the grand old man desired in his departing moments; and when your soul hungers after Jesus Christ you will love simple things if they speak of him. You will not be so dainty as some of you are. You must have a comfortable cushion to sit upon; when you are hungry you are glad to stand in the aisles. Full souls must needs have a very superior preacher; they say of the most successful evangelist, there is nothing in him, he only tells a lot of anecdotes; but when you are hungry you will rejoice that the man preaches Christ, and the faults will be forgotten.

—O—

I recollect preaching once when my host disappeared on a sudden about the middle of the sermon, and I noticed that a friend who had travelled there with me disappeared too. Afterwards I found out the reason. I said, "What made So-and-so go out?" He said, "I guessed what it was, and I went after him, and he said to me, 'Mr. Spurgeon handles me like a piece of India-rubber, and shapes me as he likes. If I stop in there I shall be converted, and that will never do, and therefore I slipped out.'" Ah, me, many fly from their best friend. While they are plastic they are afraid of being cast into the right mould. Some of you are very much like plaster of Paris, or other cement, which will take any shape while it is soft; but oh, how quick it sets, and there is no altering it. If you are somewhat affected this morning, do not resist the feeling, but give the full assent and consent of your heart to it. Who knows? You may now be saved. Perhaps, if you are not moulded while I am preaching, on the way home the plaster will set, hard as a rock, and your shape will be fixed for eternity.

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Sunday Feb. 7, Baptist Hundred Thousand Club Day



A Southern Baptist Soliloquy—Why Join?

By J. E. DILLARD

*To join, or not to join: that is the question;
Whether 'tis nobler in a Southern Baptist
to suffer*

*The humiliation and handicap of strang-
ling debts,*

*Or to join the Baptist Hundred Thousand
Club*

And by paying a dollar a month

*To end them; and be free. 'Tis a consum-
mation*

Devoutly to be wished. To join; to pay—

*To Pay? Perchance to fall behind! Ay,
there the rub;*

But if I do my best, I need not fall behind.

What I ought to do I can do and I will do;

Who does do less is not an

Exemplary Southern Baptist.

SOME GOOD REASONS

And I ought to join the Baptist Hundred Thousand Club because it is the plan of the Southern Baptist Convention for paying the principal of the debts of the Convention agencies. I am a Southern Baptist; these debts were incurred by my representatives in trying to carry on the work of my denomination; therefore they are my debts, and the plan for paying them adopted by my denomination is my plan, and I should heartily cooperate with it.

I ought to join the Baptist Hundred Thousand Club because it is actually paying the debts of the Convention agencies, not as rapidly as we wish, but surely, even if slowly. Approximately \$600,000 has actually been paid upon these debts out of the receipts of this Club. The interest thus saved is enough to pay the salaries of some forty-five missionaries! Surely that should elicit my gratitude and challenge my best efforts.

I ought to join the Baptist Hundred Thousand Club because one hundred cents out of every dollar given is paid upon the principal of these debts. The Baptist Sunday School Board pays all expenses connected with the promotion of the Club. My money will go direct and entire to pay on the debts.

STOP BIG INTEREST CHARGES

I ought to join the Baptist Hundred Thousand Club so as to hasten the payment of the debts of the agencies of the Southern Baptist Convention and thereby stop the necessity of paying hundreds of thousands of dollars in interest. This interest money is needed for the work of our mission boards and institutions. The sooner we pay our debts the sooner we will be able to use this money for the betterment and enlargement of the work of our denomination.

I ought to join the Baptist Hundred Thousand Club because others have helped and are helping, and it is just as much my duty as it is theirs. I can't respect the man who shifts responsibility; I don't want to be ashamed when I look in the mirror.

I ought to join the Baptist Hundred Thousand Club because it needs especial boosting at this time. The novelty of the thing has worn off; but the need is as great as ever. We have had to give up our good, capable Club leader, Dr. Frank Tripp, who so generously led us from the launching of the Club; but that is all the greater reason why I should join now. Many memberships have expired, and others must take their places. Some have grown indifferent and careless about paying their pledges; these should try to pay up and every one who loves our denomination should come to its help just now. Certainly, I should.

COSTS THE PRICE OF A DAILY PAPER

I ought to join the Baptist Hundred Thousand Club because I can. It costs just a dollar a month to be a member. This is about the cost of a newspaper a day; it is less than the price of a cigar or a coca-cola. I am afraid that I waste several times as much upon needless luxuries and worldly pleasure. God forgive me; I must do better.

Maybe I could take a Multiple membership and give more than one dollar a month. I know I can do it; if I can, I ought; and I will. Where is that membership card? I must do it now.

(He whistles, "I gave my life for Thee, What hast thou given for me?"

WHAT SHALL WE DO ABOUT IT?

By WALTER M. GILMORE

Of course it is possible, and much easier, to ignore it altogether and let it and all the other days pass without making any serious effort to enlist large numbers of our people in this debt-paying movement of Southern Baptists. But as a genuine Baptist, loyal to our Baptist principles, institutions and agencies, which are seeking to promote every phase of Christ's work in the world, it is exceedingly difficult for me to understand how a loyal Baptist could take such a course.

In accordance with the action of the Southern Baptist Convention at each of its sessions for the past three or four years, January and February have been set apart as the period for pushing the Baptist Hundred Thousand Club to the limit. Sunday, February 7, of this year, has been designated "Baptist Hundred Thousand Club Day."

GIVE THEM A CHANCE

On this day it is earnestly hoped that the matter of the Hundred Thousand Club will be faithfully presented in every Baptist church in the South either by the pastor or by someone else who can do it effectively. Every individual should be given an opportunity to join in this south-wide movement in wiping out the indebtedness that hangs like a millstone about the necks of our noble institutions. The progress made in the payment of these debts should be pointed out and the tremendous advantage to be gained by completely freeing our denominational agencies and institutions should be emphasized.

NOT PAYING FOR A DEAD HORSE

Paying these debts is not like paying for a dead horse or pouring money into a rat hole. These debts were good missionary investments that are still yielding ever increasing dividends and will continue to do so for years to come. Our Mission Boards and Theological Seminaries are still "going concerns" that have weathered the storms of adversity during these past years and have proven themselves worthy of our most loyal and liberal support. We should liberate them as soon as possible from their debts that they may be able to render even larger and more effective service.

You can have a worthy part in this movement by joining the Hundred Thousand Club today. You can take a regular membership by signing a card promising to pay a dollar a month, over and above, or you can take a multiple membership (more than one) or, better still, you can take a Luther Rice Memorial membership for \$100.00 cash. If you cannot possibly find a place for yourself in either of the above brackets, then you may take a joint membership with someone else or with a group, a class, a missionary circle. By all means, get in on this proposition somewhere, somehow.

SUPPOSE?

Suppose Sunday, February 7, is a bad, rainy, sleety, snowy day and only a few are present? Then try it the next Sunday, February 14, or the next Sunday, or the last Sunday in February. Let us wind up this movement in a great way on Sunday, February 28. If you need further information or material for soliciting memberships, write Dr. J. E. Dillard, 161 8th Ave., North, Nashville, Tenn., suggesting how much of each kind of literature you can use to good advantage.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

S.O.S. CALL FOR PERSONAL SERVICE REPORTS

This is to remind the societies that have not sent in reports for 1936 that it is not too late to do so now. Please send me a report of what you are doing in soul-winning and if you have your Personal Service work organized, even if you do not send anything else. We are anxious to get our work better organized this year than we have had it. In the "Officers' Guide" for 1937 you will find suggestions for the Personal Service work for each month. I think this concerted action will mean much to us. May we accomplish more for our Master in soul-winning than we have done before is my prayer.

Mrs. M. O. Patterson

"FOLLOW ME"

"The Challenge of Unoccupied Fields of the Southland."

We have mailed a free copy of the above named book to each W. M. S. president and one to each Y. W. A. counselor. This is to be studied in preparation for our Week of Prayer and Annie W. Armstrong offering for Home Missions. You can secure other copies at Baptist Book Store for 25c per copy.

Y.W.A.'s TO THE FRONT

In the forward march of missionary education organizations, February 7 to 13, 1937 will see the members of Young Woman's Auxiliary stepping to the front where every Southern Baptist eye can focus on them. During this Focus Week you will want to emphasize Y.W.A. activities in every possible way. Newspapers, bulletin board and church bulletin can be used for giving out Y.W.A. information. Others will be interested to know about out 4,902 (1935 report) organizations in the South with a growing number of Y.W.A.'s in China, Japan, South America, Europe, and Africa. Cull from copies of The Window of Y.W.A. letters and pictures from foreign organizations and make a poster for some prominent place. Order the Watchword poster (15c) and the Look-Lift poster (25c) from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Ala. Make others on Personal Service, Cooperative Program and so on, also, display them all.

Emphasize the ideals of Y.W.A. (see Y.W.A. Manual, page 4) so that others may know them. This can be done in many ways as occasion offers. If Y.W.A.'s are keeping a church "open house" evening during the week, some can impersonate the ideals in Grecian robes, or by short talks during the evening can set forth these ideals using candles or flowers to indicate their radiance or fragrance of helpfulness. The presentation of the pantomime, O Zion Haste (10c from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Ala.) some time during the week, at open house or at Sunday night service will be a spectacular way of showing the missionary purpose of Y.W.A. A recent copy of La Ventana from Chile shows pictures of one of the Chilean Y.W.A.'s in the graceful tableaux formation. A missionary playlet or pageant may be presented (see list, page 96, in 1937 W.M.U. Year Book).

If your Y.W.A. has not taken time yet in 1937 for a study of the Y.W.A. Manual that officers, committee chairmen and members may all know what is expected of them for splendid Y.W.A. life, have that study during Y.W.A. Focus Week. Your counselor and president are entitled to Y.W.A. Manuals sent at the time of

organization. Do you have these? Order copies for each Y.W.A. member at 10c a copy.

Proximity to Valentine's Day makes immediate suggestion regarding Personal Service for the week. There can be Valentine parties for the underprivileged, the sick, the lonely rich, some institution. Purely for pleasure suggestions can be adapted easily and many appropriate games and decorations will come to the minds of the alert social committee.

This will be a splendid opportunity for a mission study class. Choose the new book by Mrs. Una Roberts Lawrence to be used in preparation for the March Week of Prayer; the title is "Follow Me": The Challenge of the Unoccupied Fields, and one copy is sent free to each Y.W.A. along with Week of Prayer program literature. Order additional copies (price 25c) and hold a splendid study course started during Focus Week.

Enlist new members during Focus Week. Look at Sunday school class and church rolls, see new young women in school, in hospital, recently come to town, persistently repeat invitations to those who have not become active yet and win them for missions by prayer and polite persuasion. Focus Week may be similar to a sorority "rush week" in its happy continuity of activities and repeated invitations. Not only enlist in Y. W. A. but extend Y.W.A. by organizing a new auxiliary. Have a meeting of all Y.W.A.'s in your association and invite girls from churches without any Y.W.A. also. Fill the program so enthusiastically full of missions and "the miss in missions" that the visitors will want to have a Y.W.A. too. This will be a splendid time to organize a Y.W.A. Council and meet semi-annually or quarterly to share reports, to hear missionaries, to enjoy Y.W.A. fellowship. A new Y.W.A. Council leaflet may be had on request, from your state W.M.U. headquarters.

Royal Service carries a suggestion to the W.M.S. about a Progressive Party possible for Y.W.A.'s, given in their honor by Sunbeams, G.A.'s, R.A.'s as well as W.M.S. Perhaps your W.M.S. will want to carry out that suggestion. Do see that an enthusiastic Y.W.A. member visits each W.M.S. circle during February to tell about what Y.W.A. means to her and ask them to study the Y.W.A. Manual and read Window of Y.W.A. at least one month to see what Y.W.A.'s are doing.

Talking with the pastor in conference with Y.W.A. counselor, W.M.U. young people's director and Y.W.A. officers, you may be asked to sit together in reserved section at church, to sing a special missionary song, your own Y. W. A. hymn or another selection. You may be asked to present the prayer meeting program on Wednesday night. If so, why not give a Stewardship emphasis to it?

An interesting program can be built up with the Valentine motif. Cut a large red heart and seven hearts successively smaller. On the smallest heart print the word State, on the second largest print Home Missions, on the third the World and so on, on each heart in turn, Cooperative Program, 100,000 Club, Tithe, Paul's Plan, until on the largest heart is printed Love. Fasten the hearts one on top of the other with the one reading Love as the foundation, and the others in turn, to State on top. Each heart may be decorated with sketch or cut out picture illustrating the word it bears. Have 8 Y.W.A.'s ready to talk about the eight topics. Intersperse with hymns. As each talk is made remove the heart, until the last one reading LOVE is left before the audience. The talks will show that the vari-

ous needs do call for our gifts, that the Cooperative Program enlists our regular pledges, that the 100,000 Club (see page 4) is eager to help lift denominational debts, that the law of the tithe requires our tenth, that Paul the foremost apostle outlines a plan for faithful stewardship (see I Cor. 16:2), but that at base the motive for our giving is love that recognizes the Lordship of Christ Jesus and prompts the desire to make Him Lord in all the world.

Focus Week is not too soon to begin thinking about attendance upon Y.W.A. camp at Ridgecrest, N. C. The dates will be June 22 to July 2 and glorious plans are in progress. Much will be said about them in The Window of Y.W.A., which is another reason for securing 100% subscriptions from your Y.W.A. Why not do it in Focus Week so you can read about camp plans and all other Y.W.A. activities during the year?

Make Focus Week a real success in advancing information about Y.W.A., in moving your Y.W.A. deeper and more zealously into this missionary business, the King's great task of world evangelization.

POINTED PARAGRAPH "CHURCH MUSIC"

I. E. Reynolds

No. 38—Paul's Ideal for a Church Music Program As Compared to the Music Program in Many of Our Present Day Churches—A Composite of Ephesians 5:19 and Colossians 3:16.

"Speaking to yourselves, teaching one another and admonishing one another in psalms, hymns and spiritual songs, singing and making melody in your hearts unto the Lord, singing with grace in your hearts to the Lord, let the word of Christ dwell in you richly in wisdom." As parodied to meet present-day music conditions we might say: "Speaking to yourselves, teaching one another and admonishing one another in the light gospel songs, composed of senseless doggerel for words, arranged to musical ditties with no strength of character; in short sentimental choruses arranged to skip-to-my-lu, jingly tunes; in would-be sacred words arranged to popular love, folk, and street song tunes; paraphrased popular songs, played and sung as fast and as loud as possible, adding all the rag and jazz the performers are capable of including, producing a physical reaction upon both performers and listeners alike, making it impossible to enjoy a religious or spiritual emotional reaction; singing and having a hilarious good time with no thought of the purpose, appropriateness or appreciation of the music or the general spirit of the music or the general spirit of the service; singing and having a hilarious good time with no thought of what is being sung insofar as the words are concerned; letting the rhythm and pep dispense all the entertainment you can, whether or not it is conducive to a spiritual atmosphere or common-sense reasoning."

CANADIAN ROCKIES

O Lord, our Lord, how very small is man
Beside these massive monuments of stone;
And yet 'twas not for them that Jesus hung
Upon Golgotha, suffering and alone.

—Charles Granville Hamilton

Aberdeen, Miss.

Miss Mallory says that Royal Service, organ of the Southern W. M. U., has the largest circulation (80,000) of any missionary magazine in the world.

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The Baptist Record

Mississippi Baptist Convention Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

DEACON H. E. MERRILL

On January 10, 1937, Carrollton Baptist Church lost one of its oldest and most worthy members in the home-going of brother Henry Edgar Merrill. He was 82 years old. He was the son of Pleasant and Elizabeth Merrill; born and spent his life in Carroll County. He was a direct descendant of Captain Benjamin Merrill of revolutionary fame. He was clerk of the town of Carrollton for 20 years and deacon of Carrollton Baptist Church for over 40 years.

He married Miss Martha Abbie Merrill January 20, 1880, who survives him. He is also survived by three daughters: Mrs. J. R. Bunch of Greenwood; Mrs. S. C. Reber of Jackson; and Mrs. Mary Gray of Clinton; one son, Clyde E. Merrill of Greenwood; and several grandchildren and other relatives.

Funeral services were held at the residence and were conducted by Rev. E. J. Caswell of Greenwood and Dr. Jas. W. Middleton of Clinton. Interment followed in the Evergreen Cemetery. "A beautiful tribute to the love and esteem in which the dear brother was held by all who knew him was the hundreds of lovely flowers heaped upon and around the grave. Truly, a man who lived an exemplary life, and a man greatly respected among his fellowmen has passed away."

The writer knew brother Merrill for a number of years. To his beloved wife, children and other sorrowing relatives and friends sympathy is expressed.

BIBLE UNION MEETS

The North-Central Pastors' Bible Union met with Central Baptist Church, Grenada, January 18. Despite the inclement weather a good representation was present. Those present were Elders C. E. Patch, J. R. G. Hewlett, R. M. Lewis, Joel Dorroh, N. B. Saucier, C. H. Ellard, E. R. Henderson, C. T. Schmitz, E. H. McElroy, B. L. Hamby, J. W. Hicks, R. B. Hicks, George Eudy,

Jesse Dorroh, R. B. Patterson, J. F. Hartley, and R. L. Breland. Also Mesdames J. L. Dorroh, Jesse Dorroh, Wallace McCormack, Edd McCormack, Joe McCormack, J. R. Spikes, Mr. Wallace McCormack, and a number of ladies from the local church.

Rev. R. B. Patterson preached the sermon, subject, "Paul"—it was a very interesting and well received. C. H. Ellard was chosen chairman for the session. The ladies of the church, headed by Mrs. E. R. Henderson, supplied a sumptuous dinner. The next meeting will be held with First Baptist Church, Grenada.

Dr. W. Henderson Barton, of Louisville, Ky., is in our section of the state this week lecturing and showing pictures taken on his recent trip around the world. He will be with Grenada First Baptist Church for three nights, Thursday night at Coffeeville Baptist Church, and Friday night at Calhoun City Baptist Church.

Rev. E. H. McElroy is the new pastor of Charleston Baptist Church, Tallahatchie County. He is a Mississippian, reared at Oxford, a nephew of Rev. J. R. G. Hewlett. He attended the Southern Baptist Seminary at Louisville, and served churches in Kentucky for some years. Glad to have him back in our state.

Rev. Joel Dorroh has been seriously ill for some weeks. The medical doctors said that he would likely never be well again. But the Lord believed otherwise, and now he is about the Master's business. The Lord is the Great Physician.

Rev. W. H. Lowrimore, who has resided near Coffeeville for a number of years, has located in the Delta near Moorhead where he serves Carroll Baptist Church and Tunica. He comes back to this community two Sundays in the month and serves Cedar Grove and Pleasant Grove churches.

Rev. C. T. Schmitz has been living near Paris, Lafayette County, for some years, where he served Driver's Flat and other Baptist churches. It is his purpose to locate on another field in the near future.

With regret we learned of the recent death of our beloved aged brother, Rev. I. H. Anding, down at Brookhaven. He was one of our real "Veterans of the Cross" who has done great good in southwest Mississippi. For ninety years the Lord let him live. For more than a half century he preached His word. Good men never die.

Good times are coming back, we know; for some of our preachers are being presented with new automobiles. Among these is Rev. B. E. Phillips of New Hebron. Glad to know of our good friend's good fortune. Let others do likewise.

I have just finished reading Rev. Jacob Gartephaus' book, The Rebirth of a Nation. It is very interesting and true to prophecy. It is written by a Jew, about Jews, for all people. Get it and read it.

I have recently re-read the History of the Mississippi Baptist Association written some years ago by Rev. T. C. Schilling. It is very interesting and full of much information about the early days of Baptists in our state. In it are to be found the pictures of many of our early preachers and laymen.

I. H. ANDING

Isaac H. Anding, youngest of the seven children of Martin A. and Mary L. Anding, was born in the western part of Copiah, now Lincoln County, Mississippi, February 18, 1847.

His early life was spent on the farm. As a boy he attended the best schools of the community.

At the age of fifteen he united with the Providence Baptist Church, under the pastorate of Rev. S. G. Mullins, who was assisted in revival services by Rev. E. L. Compere.

As war clouds grew darker and younger boys were called upon for military service, young Anding joined a company of calvary organized by Capt. John Cameron. This young soldier went through the closing years of the War between the States and was paroled near Gainesville, Ala., April 1865.

Returning to the farm, he felt the call to the ministry and in 1872 was ordained by the Philadelphia Baptist Church near Caseyville.

With the thought that his education must be completed in order to give his best efforts to his chosen work, he entered Mississippi College and graduated in June 1877, with the honors of his class.

(That his education was thorough is attested by the fact that when nearing ninety years of age, he could quote from memory literally pages of Latin, as well as Greek and the classics.)

He attended the Southern Baptist Theological Seminary at Louisville, Ky., during 1882-1883. Returning to Mississippi he spent about two years in the northern part of the state. During the years following, his time was given to preaching in various churches in south Mississippi. Some of the largest country churches received his pastoral care. Other pastorates included Gallman, Crystal Springs, Utica, Hermanville, Bogue Chitto, Osyka and Summit.

Mr. Anding moved to Brookhaven in 1919 and a few years later, due to increasing years, retired from active pastoral work, but not from the ministry in spirit.

The closing years of his life were not years of idleness. His mind, ever vigorous, was largely occupied in extensive reading and frequent writings.

He had great capacity for friendship and enjoyed conversing with friends of the long ago as well as those of later years.

Especially tender was his affection both for his "Comrades of the Sixties" and his fellow "Soldiers of the Cross."

His interest in his Master's work never wavered and his loyalty and devotion were steadfast and true.

After an illness of less than two weeks, his gallant spirit passed to realms above January 14, 1937.

Surviving are his widow, one daughter, Mrs. Beulah Goodloe of Flora, and four sons: Leland of Caseyville; Sheldon of Santa Fe,

New Mexico; Claude of Flora, and Kerfoot of Brookhaven.

R. L. THORNTON

Brother R. L. Thornton fell asleep January 12, 1937. He was 68 years of age. He leaves a wife, daughter, son, brother and sister to mourn his going.

Brother Thornton was a useful and usable man in the community. He was for and did those things that made the community better. It was never too cold nor too hot for him to go to church and he was ready to do any task when he got there. His life was noble and exemplary. For many years he was a faithful member of Old Montpelier Baptist Church. The church and community feel an irreparable loss.

R. O. Bankston, Pastor

Little Johnny had been taken to see his new twin brother and sister. After they left the room his father asked: "Now, Johnny, what do you think of them?"

"Well, daddy," little Johnny replied, "I think mamma has been bargain hunting again."

Reporter: "Sorry, sir, but the only news that I could find was that a cat had been run over by a train."

High-powered Editor: "Fine! Great stuff! Run out an extra edition of 'Nine Lives Lost on the Railroad!'"—Ex.

Quickly Ease DISCOMFORT OF COLD with SORE THROAT



1 Crush 3 Bayer Aspirin tablets in 1/4 glass of water.



2 Gargle twice. This eases soreness almost instantly.



3 Take 2 Bayer Aspirin tablets with full glass of water.

As soon as you feel yourself catching cold, follow this modern way. Your doctor, we know, will endorse it. This medicinal gargle will provide almost instant relief from rawness and soreness. The Bayer Aspirin you take internally will act to combat fever and pains which usually accompany a cold. Ask for Bayer Aspirin by its full name — not "aspirin" alone.



15¢

FOR A DOZEN
2 FULL DOZEN FOR 25¢

Virtually 1c a Tablet

Resinol Quiets the maddening itch, soothes irritated skin. Aids healing Effective in stubborn cases yet mild enough for tenderest skin. **Itching**

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for January 31 FINANCIAL COST OF ALCOHOLIC BEVERAGE

Scripture Texts: Proverbs 21:17; 28:20, 21; Matt. 24:45-51; John 6:26, 27, 35.

The golden text of this lesson contains in germ all the argument an intelligent man should require to convince him that the tippler is a spendthrift, prodigal in all affairs and departments of life. I sit and try to work myself up an interest in the subject which will draw out of me my best for this article, but I am blue about it. From boyhood I have been a total abstainer, and it has appeared and does appear to me to be so utterly foolish for anybody to drink or to advocate drinking that I can only accept the conditions which surround us now as being the arrangement of minds disordered and hearts utterly calloused.

That a sane man should contend that a man or a nation of men could drink themselves or himself into prosperity, appears to me to be unthinkable. I have yet to hear of one man who built a successful business and was willing to say that the practice of drinking spirituous liquors helped him to build it. No professional man has to my knowledge as yet testified that indulgence in strong drink helped him reach eminent station in his profession. There have been drinkers among eminent men, but every man of them testified that strong drink was a hindrance rather than a help, always.

I have heard a fable of an ass and a vampire bat in which the bat made the ass a proposition that the bat should be permitted to suck a gallon of the ass' blood, and would make the ass the sharer in the spoil by giving him one-tenth of his own blood for him to lick up. The ass made the sorry trade because he was an ass. The ass is the nation which licenses the liquor business for the revenue which will accrue to the national treasury.

This is a subject on one side of which is all the argument in the Bible on that subject. Intemperance in any form forbids prosperity and brings poverty every time. Drink costs financially. That is the argument of the word of God. And it likewise costs in every other way in which cost can be reckoned, socially, morally, physically, professionally. All this it does without yielding a single compensating advantage. Its promises are lies, its performances are false.

An able statesman of our commonwealth, who fell asleep some time ago, was quoted to me as saying that he had drunk a lot of liquor and had seen other men drink more, but that he had yet to see one case of a drinker who had been advantaged by the habit of taking strong drink. That it is a medicine under certain circumstances, I do not deny, so is morphine, strychnine,

and other deadly poisons, but that fact does not make them fit to take as a habit for the stimulation which they induce. The greatest man of medicine I know is Dr. Oscar W. Bethea, head of the medical staff of the Southern Baptist Hospital, New Orleans, and it was precisely he to whom I listened as he read from his own pen the greatest indictment of Alcohol which I have ever heard. He charged that it is not a stimulant but a depressant, not a food in any sense, but a poison. And what he said in his paper confirms my own limited observation. Drunkenness expels reason, not enthrones it: drunkenness drowns memory, not stimulates it: drunkenness distempers the body, not heals it of disease: drunkenness defaces beauty, not enhances it: drunkenness diminishes strength, not augments it: drunkenness causes internal, external, and incurable wounds, not heals them. All this, according to Dr. Oscar W. Bethea, alcoholic beverages do to the men who drink them.

There is no voice of rhyme or reason, sound or sense, science or scripture raised in defense of alcohol. He is one criminal who stands with every decent finger pointed at him in accusation and every voice lifted against him in denunciation. The highest authorities in every branch of physical and mental science impeach him as the sly and subtle but sure and sudden dispenser of a poison which drains all vigor of body, mind and spirit and leaves instead of that which he has ravished despair, insanity, and death. These authorities all declare that from the time alcohol issues from the coiled and poisonous worm of the distillery until he pours the soiled and mangled mass of his victims into the jaws of death, dishonor, and crime, that he demoralizes, degrades, debauches, disgraces everybody who touches him.

He has wrecked uncounted men of genius, condemned numberless multitudes to bottomless struggle with imaginary serpents which his diabolism has conjured into being, set starving babes to tug at the fatted and withered breasts of weeping and despairing mothers, filled jails, almshouses and asylums, and furnished more victims for the scaffold than all other causes combined. Ask the athletic coaches and they will tell you that no boy can carouse with alcohol and then carry a football. The railroads answer for all labor in the statement to their engineers. "You may not put your right hand on a bottle and your left hand on a throttle. Men who drive engines must be sober." The baker testifies, "I can not trust a loan to the honor of a drunkard. Alcohol has sapped his sense of moral obligation to honesty. Life insurance companies answer your query with the statement that the friends of alcohol live in constant peril of a death which overtakes them earlier than it does other men. Physicians testify that alcoholics have poorer chances of recovery from any sickness. Vice commissions of cities, keepers of rescue homes for fallen women, night court judges, charged with the responsibility of enforcing laws for the regulation of the drifting wrecks of society, all testify

that alcohol leads more women into the hell of vice than all other emissaries of the devil together. Ask the Lord God Almighty for that opinion which is the end of all controversy and listen in solemn silence for the words which banish the drunkard from the heaven of the blessed in the awful words, "No drunkard shall inherit the Kingdom of God."

I impeach him in the name of the babyhood he has robbed of its food, the babyhood whose fathers he has ruined and murdered.

I impeach him in the name of the young men whom he has ruthlessly duped, debauched, and wrecked, whose ideals he has battered down, whose lofty ambitions he has frustrated, whose characters he has tarnished, whose minds he has destroyed.

I impeach him in the name of the maiden modesty he has outraged, of the virgin purity from whose fair forehead he has plucked off the rose of innocence to set a blister there.

I impeach him in the name of the parenthood mourning inconsolable for prodigal children gone astray, of the homes he has wrecked, of the childhood whom his pet diseases have damned to wretchedness and woe.

TOOMSUBAN CELEBRATED 90TH BIRTHDAY

Deacon W. C. Rogers of the Toomsba Baptist Church celebrated his 90th birthday Monday, and with all his faculties active and alert, he looks forward to the time when he hopes to celebrate his 100th birthday anniversary.

Brother Rogers has been one of the most active and faithful men the writer has ever known. His duties as a nurseryman, which trade he has followed very successfully for many years have never interfered with his duties to his church. Except at times when the weather is inclement, he now walks

How To Quickly Check A Cold

After every undue exposure, and the moment you feel a cold coming on take STANBACK. This "Balanced Prescription" nips colds before they get a start. If a cold already has you in its grip, STANBACK will quickly ease the pain and discomfort and hasten permanent relief. STANBACK also reduces fever, and one STANBACK powder dissolved in a little water quickly eases simple sore throat. At all drug stores. Trial size 10c. Economy size 25c.

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

to church and Sunday school every Sunday, unless some good friend comes along and gives him a ride. His zeal has inspired and encouraged us many times when we could not clearly see the way ahead.

It was a very happy occasion last Sunday morning—the Sunday school was closing its session and Superintendent L. L. Price asked for those who had passed another milestone along the journey of life to come forward and deposit in the special offering box, one penny for each year old they were. Brother Rogers came forward with a smile on his face and deposited 90c in the box, after which the superintendent, on behalf of the Sunday school presented him with a large basket of fruit. It was truly an appropriate gift for his life of faithful service has certainly yielded much fruit in the form of humble and consecrated service.

It is becoming quite profitable for brother Rogers to have birthdays. Last year his son-in-law, Mr. Toms in Texas, sent him a ten dollar check, and he doubled it this time, sending \$20, which if continued will in the course of a few years become quite a large sum.

His pastor, friends and loved ones wish him many more such happy occasions. L. T. Dyess, Pastor

"What's the matter, Ben? You're lookin' worried."

"Work—nothing" but work from mornin' till night!"

"Ow long have you been at it?"

"I begin tomorrow."—Ex.

A teacher tells of an excuse which the mother of one of her pupils sent in the other day. The excuse read: "Please excuse Charles. He got wet in the A. M. and was took sick in the P. M."—Ex.

Don't Sleep When Gas Presses Heart

If you want to really GET RID OF GAS and terrible bloating, don't expect to do it by just doctoring your stomach with harsh, irritating alkalies and "gas tablets." Most GAS is lodged in the stomach and upper intestine and is due to old poisonous matter in the constipated bowels that are loaded with ill-causing bacteria.

If your constipation is of long standing, enormous quantities of dangerous bacteria accumulate. Then your digestion is upset. GAS often presses heart and lungs, making life miserable.

You can't eat or sleep. Your head aches. Your back aches. Your complexion is sallow and pimply. Your breath is foul. You are a sick, grouchy, wretched, unhappy person. YOUR SYSTEM IS POISONED.

Thousands of sufferers have found in Adlerika the quick, scientific way to rid their systems of harmful bacteria. Adlerika rids you of gas and cleans foul poison out of BOTH upper and lower bowels. Give your bowels a REAL cleansing with Adlerika. Get rid of GAS. Adlerika does not gripe—is not habit forming. At all Leading Druggists.

TRIAL For Special Trial Size send 10c coin or stamps, to Adlerika, Dept. OFFER 24, St. Paul, Minn.

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Thursday, January 28, 1937

A MESSAGE FROM SORROWING SPAIN

Dear Dr. Maddry:

Your kind letter of November 23 is just at hand and I can say to you truly that it has been received with joy and gratitude. We are very conscious of your sympathy in these distressed times and your warm words of Christian love and brotherhood fill our hearts with praise to the Lord who has given us such beloved and loyal brethren.

By the goodness of God I am glad to say that so far as we know, not one of us, workers nor members of the Mission, has had anything to suffer for the war until now. Our Mission is established in territory under the legal Republican Government, and to this happy circumstance is due the fact that we have been free of persecution and our lives protected. There were days of great danger for us but the Lord protected us and the hatred of men did not reach our homes. It has not been so with the brethren belonging to other missions. News has reached us saying that at least five pastors have been shot by the Rebels, and also the wives of two of them with their children, while many others have had wonderful escapes from death, and have managed to flee the country or are hidden. In many places men, with their wives and children, have been put to death, and people have been shot in mass by thousands.

As I have told you already, in the area controlled by the government, evangelical churches have been respected in general. In most places the authorities have advised suspending the meetings in the halls and churches while public opinion is so excitable, but smaller meetings are being held in private homes, and in this way nearly all the brethren can meet together each Sunday in several little groups. This is what we are doing in Barcelona and other places with good success under the circumstances. We are doing all we can to cheer the brethren, since there are many who are afraid because of the bitter opposition against God prevailing in these days, due to the strongly anti-clerical feelings of the people, in its hatred against the only form of religion they know.

The latest news from our workers and brethren is good. We are only anxious for those in Madrid, where the last letter was dated on November 13, but indirect news has reached us by other pastors in Madrid, which permit us to believe that they are safe.

About our halls and churches, I must say that the new church in Albacete has been taken by the authorities, before its dedication, to be used for the needs of refugees from Madrid. Also the hall in Alicante is used as a refuge for people who sleep there during the continuous bombardment of the Rebels aviation. The church at Badalona, near Barcelona, dedicated on last June 1, is now a day school for boys under the control of a local committee, but we hope that at the end of the war it will be returned to us.

As you know, Mrs. Bengtson and her son left Barcelona at the end

of August, but Mrs. Bengtson left all things so well arranged that we have been able to forward monthly the salaries to our workers, which is a great relief for them in these days when the little help they receive from the churches has so much decreased, while the cost of living has greatly increased. From my correspondence with Mrs. Bengtson, we are confident that arrangements will be made that will permit us to forward the remittances to our workers in the future.

About the future of our work, I am confident that somehow or other the way will be opened that the gospel may be preached to our countrymen. We are on good terms with the authorities which respect us and give us all the possible support, and many of them in power and wishing to help us as much as they can. But there are difficulties at present; it must be understood that there remains a mass of uncontrolled people acting by themselves out of the law, and little can be done against them at present when practically all the police force of the government is fighting at the front, but things are improving each day and we hope to see better times.

We are not afraid at all of Communists or Anarchists, because they have stated in their program the freedom of thought and the respect for human personality, and they have done so with us until now. On the other hand, if the Rebels eventually win, the intention of several of their leaders is to put a stop to all Protestant work in Spain, banishing the evangelical Christians and confiscating all property held by them. In many places here in Catalogne there have been found in the hands of the priests, fascist lists with the names of those to be shot by them, and always the first names were those of the evangelical Christians.

This is the situation for the moment. Conditions are not good, but they are not desperate. Here we are in the name of God to defend the spiritual and material interest of our work for the benefice of Spain; our friends in France have invited us to go there for rest and security, but we feel that our duty is here among our brethren, and we are sure that our Lord will help and bless us all and our work.

With our gratitude to the Foreign Mission Board for its generous help so appreciated by us, and with the best wishes of blessings for you, I am yours very faithfully, Ambrosio Celma, Barcelona, Spain.

BLUE MOUNTAIN COLLEGE B. S. U.

It was the privilege of our B. S. U. Council on Monday, January 11, to join the University of Mississippi B. S. U. Council in an afternoon and evening of most helpful fellow-

Looking For A Position

There is a scarcity right now of Stenographers, Secretaries, and Accountants. The government, the state, and business firms need them by the thousands. The Draughon graduate is in demand, and right now is the time to enroll and prepare for the big business needs of 1937 and 1938. Write for free information about courses, prices, and Free Employment Service.

Draughon's Business College
Main at West Court Memphis, Tennessee

ship. We were first welcomed at the Oxford Baptist Church by Miss Marion Leavell, the Ole Miss student secretary, and members of the council. During the afternoon conference we were impressed by the sincere words of Miss Orlene Ellis, a guest speaker from Holmes Junior College. Other speakers on the program were Dr. W. C. Tyler, Miss Mary D. Yarborough, and Dr. J. S. Riser, all from Blue Mountain, with Billy Dan Statham, Ole Miss B. S. U. president, presiding. The two councils, through sharing their own problems, were made to realize the necessity for statewide cooperation in B. S. U. work. Our council heartily enjoyed the delightfully planned social period that was held in the evening, and we were especially grateful to Dr. Purser and the ladies of the church for their kind hospitality. Moving picture scenes of the Holy Land were enjoyed in the home of Dr. and Mrs. Purser immediately after supper at the church. Later a tour of the Ole Miss campus was made. We are glad for the experience of sharing problems and fun with the members of a neighboring council who were most hospitable in every respect.

Eileen Stubblefield, Reporter

MISS. COLLEGE B. S. U.

In honor of six of the council members, a surprise birthday party was on the program for the Mississippi College B. S. U. Council Monday night in the last meeting of the semester.

In addition to this celebration of these birthdays, the Council meeting was attended Monday night for the last time in this scholastic year by Chester Swor, student secretary.

Because of a leave of absence, Chester will not be in Clinon this next semester. For the next three months he will be visiting other colleges and universities in the United States. Part of that time will be spent in regaining strength, some of which has gradually ebbed from this powerful Christian leader.

The council at the last meeting promised to remember to pray for Chester in everything that God was calling him to do.

The presence as well as the counsel of Chester will certainly be missed on the campus here, and especially will the B. S. U. Council miss his guiding hand, but it will carry on its good work under the direction of Ray Koonce, who is supplying for Chester.

Ray is a fine Christian leader and will be expected to lead the council

CARDUI

Cardui is a medicine which increases the appetite and assists digestion, helping women to get more strength from the food they eat. As nourishment is improved, strength is built up; certain functional pains go away, and women praise Cardui for helping them back to good health. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. 3, The Chattanooga Medicine Co., Chattanooga, Tenn. Meanwhile, if you need a medicine for functional periodic pains, get a bottle of Cardui at the drug store and try it.

in one of its best years of activity. Ray graduated from here in the class of 1935. Since that time he has been getting some actual experience in Texas, and is well fitted to supply for the role of student secretary at Mississippi College.

In a very significant way the council pledged itself to another year of active service. Those whose birthdays were celebrated were: Will Blackwell, Charlie Treadway, Bill Huff, Bill Beswick, James Dunagin, and Roger Skelton.

—Burnett, Reporter

WILL DOCKERY

Whereas, God, in His wisdom has called from our midst brother Will Dockery, and whereas his going has made a vacancy which no one else can fill:

Be it resolved, that we, the members of the Dockery Baptist Church, do hereby give expression to our sense of loss in the passing of our loyal and useful fellow member.

Resolved, that we record in our church minutes our grateful acknowledgement of the faithful services rendered to this church in providing a place of worship, and at all times helping to bear the expenses of the church.

Resolved, that the community has lost a leader and friend, ever ready to counsel and advise. Not only is this loss felt by this community, but also a large circle of friends and interests throughout this and other states.

Resolved, that we extend to his loved ones, son, daughter, and sisters, our deepest sympathy as we sorrow in their sorrow, and that we assure them of our prayers that they may find all needed comfort and help in the bestowment of divine grace.

"They are not dead who live
In the hearts they leave behind,
In those whom they have blessed
They live a life again."

—The Dockery Baptist Church,
Rev. J. W. T. Siler, Pastor

**DON'T SUFFER WITH
ACHES &
PAINS!**

● You don't have to suffer with the aches and pains that come from bruises, sprains, sore muscles and overwork! Just pat Sloan's Liniment gently on the sore spot! You'll feel Sloan's stir up the circulation of fresh, healing blood. You'll be amazed at the soothing relief! Try a bottle tonight. Only 35¢.



**SLOAN'S
LINIMENT**

Gray's Ointment
USED SINCE 1820 FOR—
BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nothol)
Nose Drops. 50c at your druggist.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Don't you wish you could catch a lot of this good cool rain that is falling all the time now, and put it away for a real dry spell next summer? Well, that's not intended for us to do, I know, but we must try to keep from getting wet, and catching colds, and all those unpleasant things. I want to talk with you just a few minutes about Miss Mildred Mixon and our B. B. I. scholarship. Do you know that we need now only \$12.65 to finish up the \$160.00 scholarship we promised her? This will enable her to get through this session at the B. B. I., which is, I think, her last session. We are so glad we have been able to help her in this way to get ready for her life work as a religious teacher, or a missionary. Now, there was at B. B. I., I do not know if she is there still, for she had not means to pay her way, another fine young woman getting ready for this same kind of work. What do you say to this? Wouldn't you like for us to get up a regular drive to get up this \$12.65 for Miss Mildred during the month of February? It is not a great deal more than we sometimes give, and if we would all try to give a little more than we were thinking of giving, and if those who have not given would send what they can, we would have it immediately. Our older ones, Mrs. Phillips and Mrs. Austin, and Mrs. Mayo and others would add their part, and before we know it, this that we have promised would be all given! And after this is done, we could set in to get ready to help this other girl, or one who is like her, in her purpose to put her life into the Lord's work. If she is wanting to come back next year, we could set in to get up the B. B. I. Children's Circle scholarship for her, or could make some other plan for helping her. What do you think of the "drive" for Miss Mildred's last money? What about beginning to get the scholarship for the other dear girl? (O yes, she is a sure-enough girl, and I will tell you her name soon.) Please think about it, and talk with mother and daddy about it, and let's see if we can't get up this last scholarship money during the next month, maybe sooner, and begin to collect money for another B. B. I. scholarship, March 1, 1937. And let me hear from you, dears.

Did you ever get a surprise Christmas box? We got one a few days ago from Jeannie and Ann in De Land, Florida. We had expected to make them a short visit, immediately after Christmas, and the little girls kept their gifts to give us then. But we did not go, so here comes the surprise, their own choice of presents. Would you be interested to hear what they were? Five gifts for each of us, and one for us both. Here they are, nearly every one made in Florida: a little jar of guava jelly, another of wild orange marmalade, a third of honey; a lovely rose sachet, two hat brushes, put up in cellophane, a shine gentleman, made of shells and velvet, and a skye terrier (perhaps) China dog, with three little doggies. The four dogs and the thin man designed for the what-not in the dinning room; a tiny pottery jar, and an ornamental pencil, in a box, and a package of candied figs! Is that eleven? We are enjoying them all.

Well, I've overrun my space, and must stop. I'll put in the letters, but can't speak of them till next week.

Love, from,
Mrs. Lipsey

NO. 4, ELIJAH AND THE LITTLE BOY

I Kings 17:17-24

We do not know how large this little boy of the widow's was, but he could not have been very large, for in our story today, it is said that he lay on his mother's breast, and that Elijah carried him, perhaps on his shoulders, up to Elijah's room. During all those many weeks or months while Elijah and his mother watched the meal barrel and the oil bottle, finding each day just enough of meal and oil for that day, it may be that the prophet became attached to the little fellow, and loved to have him on his knee or in his arms. We are not told anything about the illness that came upon the child, except that he suddenly sickened and died—"there was no breath left in him." Elijah was amazed and distressed, and driven to despair, for the widow had lost all she had. She could not understand things, and spoke harshly to the prophet, as though he were the cause of this trouble. He saw that the mother's heart was broken, and he did not reprove her, or call to her mind that his presence with her had been furnishing her and her son with food without which they might have died. He saw that the shock of her little boy's death had recalled to her a sin which probably had passed out of her remembrance. But he did not speak of these things. He held out his arms, and said, quietly but firmly, "Let me have the child." He took him in his arms, and went alone up the stair to the upper-room where he had lived as an honored guest. Would the Lord who had cared for him so long give him the power to give back the little boy to his sorrowing mother? He laid the child on his bed, and appealed to the Lord, asking if the slaying of the widow's son came from Him. Three times he stretched himself upon the boy's body, and besought the Lord to let the child's soul come back to him again. The Lord heard His servant's voice, and the soul of the little boy came into him again, and with it renewed life. Elijah was happy to take the child down to his mother, saying gently, "Now you see that your dear boy lives." She, as full of joy as she had been wretched, as she feels life pulsing through the little body, cries to the prophet, "Now you have proved to me that you are a man of God, and that you speak the true word of God."

Mrs. Lipsey

Wesson, Miss.,
Jan. 18, 1937

Dear Mrs. Lipsey:

I know I haven't written to you in some months, but I think I will write one time, and I turn around and do something else. But I had courage enough to write this time. I am enclosing three dollars (\$3.00) dues.

I had a very merry Christmas and I hope everyone else did.

With love,
Abbie Miriam Clark

I had been thinking of you, Abbie, and wondering what was the matter. We are glad you had the "courage" to write, anyhow, and hope you won't be silent so long again. This is a good gift, and we thank the Clark family for it, and send our love to daddy and you all.

Vossburg, Miss.,
Jan. 19, 1937

Dear Mrs. Lipsey:

It has been a long time since I wrote you. It is because I have

Newton Nurseries, Newton, Mississippi—
Fruit Trees. Best varieties. Lowest prices.

been so busy in school. I received many nice presents at Christmas, and hope you had a nice time, too. I received a watch from Santa. I am sending a little sum of money, only 10 cents, but it will help, I'm sure.

Lovingly,
Billie Jean Martin

The watch will help you never to be late at school, Willie Jean, won't it? But perhaps you never are, anyhow. It is a nice present, a watch. And we are glad to have your contribution.

Newhebron, Miss.,
January 15, 1937

Dear Mrs. Lipsey:

Mother says she's written you before I came to her, but I haven't ever written, so I want to write some too. I am a great big girl now. I weigh 16½ pounds. I am 8 months old. I just weighed 6 pounds when mother and daddy brought me home with them and was three months old. I sure have enjoyed being here, drinking plenty of good cow's milk and getting plenty of fresh air. I am in a big hurry to get to my box and toys Santa brought to me. He brought me a walker too. I am sending \$1.00 for the orphan children, for I can sympathize with them. Mrs. Lipsey, I was once an orphan myself. I sure am proud of my mother and daddy, and they say they are proud of me, too.

Mrs. Lipsey, if you can, print this, as I want to surprise my daddy.

Love me lots,
Dewanna Benson

So glad to have your nice letter, dear child, and to have your gift for the orphans. You certainly have grown since I had your mother's letter about you. I'm sending my love to you all, mother and daddy

Dr. Pierce's Pleasant Pellets are an effective laxative. Sugar coated. Children like them. Buy Now! Adv.

and you, and will expect another letter from you.

815 N. Anglin,
Cleburne, Texas,
Jan. 15, 1937.

Dear Mrs. Lipsey:

I'm just like Fannie Mae, I miss the Baptist Record when it doesn't come. It's just like hearing from home.

It is almost examination time and I'll have to study hard between now and then. The two people who make the highest grades in class work have to make a talk each. I was one of the two, so you see I have a job on my hands, studying for exams and learning my speech too.

Mrs. W. J. Shoemaker, who lives at Bay Springs, is my aunt on my mother's side.

The new pastor at Bay Springs, Mr. Elbert Sumrall, used to go to school with daddy. He has two girls and two boys. The girls are named Laura Ann and Martha. I like them very much.

I wrote to Mrs. McCall twice, but have not heard from her. I should be glad to get her address through the Record.

Santa Claus was good to me this Christmas. He brought me four handkerchiefs, a diary, a new dress, some stockings, a box of stationery and a pretty scarf.

With love,
Tommie Lee Hellen

Mrs. McCall was sick the last time I heard from her. Perhaps she is still not well, or has gone to stay awhile with another daughter as she sometimes does.

5000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books and handsome velvet Scripture mottoes. Good commission. Send for free catalog and price list.

GEORGE W. NOBLE, Publisher
Dept. 2FX Monon Bldg. Chicago, Ill.

FREE ATLAS

An Atlas is needed in every home and on every desk. Recently the Baptist Record was privileged to buy some at a bargain and we want to pass this bargain on to our friends.

Here's the table of contents—that should be enough said:

MAPS—

The United States
Nine sectional maps of the United States
The World
Territorial growth
Railroad mileage
Highway mileage
Presidents' birthplaces

TEXT—

Areas and populations of the States
United States—Geographical and historical data
Descriptive summary of the United States
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THE BAPTIST RECORD

Jackson, Mississippi

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

Statewide Conference For Associational Baptist Training Union Officers

A year ago, as an effort to promote Christ's Kingdom, the Sunday School Board brought together for conference all the State B. T. U. and Sunday school secretaries and there proposed a five year program for enlarging the work in the South. Every state secretary was ready to say, "All right, let's go" and the program began.

The first move was to have a statewide conference for associational officers in each state. Mississippi had theirs for Sunday School Associational officers in February and the Baptist Training Union had theirs in April. From these conferences has grown a deeper interest in associational work and many associations have been re-organized with some new organizations set up.

We come to the second of these statewide conferences now and the Baptist Training Union Conference will be held in Vicksburg February 23-24. To this conference is invited all the associational B. T. U. officers of every associational B. T. U. in the state. These will be guests of the First Baptist Church, Vicksburg, and will receive free bed and breakfast. In associations not completely organized, representatives of the different officers are invited to attend. The meeting is not a closed meeting to these officers and all are welcome to share the blessings of the program, but the officers are urged to come and will be the guests of the church.

Last year we had forty-eight associations represented with some 350 other than Jackson, (meeting was held in Jackson) — associational workers. This year we expect a larger percentage of our associations to be represented. Fact is we sincerely desire that EVERY association shall be represented. IF PERCHANCE you are in an association that does not have an associational B. T. U. drop the State B. T. U. Secretary, Auber J. Wilds, Oxford, Miss., a card requesting particulars about your association being represented at this meeting. We are trying to make practically a non-expensive trip for those who attend.

Noxubee County Organizes Associational B. T. U.

On the second Sunday—this month—a representative group from the churches of Noxubee County met for the purpose of reorganizing their Associational Baptist Training Union. Mr. Earle C. Halbert of Brooksville, local director there, was elected to the office of associational B. T. U. director and has already begun plans for a promotional program in the association. Noxubee is one of our smaller associations but is made up of several splendid churches. These, under the leader-

ship of Mr. Halbert, will cooperate in a fine way, and we will hear from them from time to time as they move forward in the work.

Mission Work In the Association

Often when we think of Missions we think of heathen. In reality very little mission work is done among heathen. Non-Christians are not always heathen, so mission work, as we understand it, is simply introducing Christ to individuals and communities who know him not. The association offers a splendid mission opportunity in that regard, and when an association is organized into an Associational Baptist Training Union it is in order that we may have a plan whereby we may promote the kingdom of Christ. As we organize Training Unions in the churches, and consequently enlarge the number of B. Y. P. U.'s and B. A. U.'s we are reaching out to bring into training more of the Christians so that they may become good missionaries in their local community as they put into practice the training they receive. The whole purpose of Christianity is to bring people to a saving knowledge of Christ. We believe that enlisting these saved souls for training, that they may more effectively witness for HIM means a more rapid spread of the kingdom. The Associational Training Union is set then for the enlistment of every individual member of every individual church for training. To carry on such a program successfully we must have the full and whole-hearted cooperation of both pastor and people.

Recognition Service at Port Gibson

Sunday night, January 17, was a red letter occasion for the Port Gibson Training Union. Rev. R. A. Eddleman, a pastor who loves young people and constantly encourages them in their work, gave the worship hour for a "Recognition Service" at which the awards were presented to those who took the study course a month or so ago. The director writes: "We had a short program and Mr. Eddleman rendered a beautiful message before the delivery of diplomas and seals. It was, indeed, an effective service."

COMMITTEE CORNER

On page fourteen in the January Training Union Magazine is this story: A negro went into a drug store and called the lady for whom he worked. He asked her if she wanted to hire a servant, if the one who she had was satisfactory, if she expected to keep him, and so forth. The druggist who had been listening, said, "Mose, I thought you worked for that lady you were talking to." "I dose boss, you see, I was just a-checkin' up on myself."

I hope that at the beginning of 1937 every union resolved to try to be A-1. A month has gone by. Have each committee "check up on it-

self" and report to the union Sunday night whether it has reached the part of the standard for which it is responsible: Program Committee—seventy-five per cent studied lesson and every member taking part on program without reading from quarterly; Membership Committee—seventy-five per cent average on attendance, on time, and preaching attendance; Instruction Committee—fifty per cent in daily Bible readings and study course (memory work for Juniors), and a sword drill during the month; Missionary Committee — seventy-five per cent of active members giving to the church; Social Committee—social at sometime during the quarter. Leader, it is left for you to check as to whether all committees have met during the month to plan their work.

MISSIONARY COMMITTEE—

Read carefully the above mentioned article by Doctor Dillard in the January magazine. Make copies of his "personal test" for each member of the union. Have each member grade himself as the questionnaire is read aloud in the meeting.

MEMBERSHIP COMMITTEE—

Have you been on the job making posters to advertise the B. Y. P. U.? If so, you will be interested in the contest that is being started for all who are interested in making posters. See page seventeen in the January B. T. U. Magazine.

INSTRUCTION COMMITTEE—

One union is using the idea of "Bible partners." Every member chooses a partner. The partners try to see which one can first remember to call the other one about reading his Bible for that day. He must read his own Bible readings before he calls his partner.

REV. JAMES HENRY PURSER

Rev. James Henry Purser was born in Claiborne County May 23, 1847, and died Jan. 2, 1937. This was the first death to occur in the immediate Purser family in fifty years. The last death before that of Mr. Purser was a ten-months old son, Charlie, who died in 1886.

Mr. Purser enlisted in the Confederate Army when he was sixteen and served two years, till the close of the war. After the war he attended Mississippi College for several years. He began to preach in early manhood, and served churches in Copiah, Lincoln, Jefferson and Franklin Counties. Among the churches served in Copiah County were Antioch, Pine Bluff, Hermanville, Pleasant Hill, Spring Hill and Bethel.

Mr. Purser was ordained by the

Kidneys Must Clean Out Acids

Your body cleans out Acids and poisonous wastes in your blood thru 9 million tiny, delicate kidney tubes or filters, but beware of cheap, drastic, irritating drugs. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Leg Pains, Backache, Circles Under Eyes, Dizziness, Rheumatic Pains, Acidity, Burning, Smarting or Itching, don't take chances. Get the Doctor's guaranteed prescription called Cystex. \$10,000.00 deposited with Bank of America, Los Angeles, Calif., guarantees Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Siss-tex) today.

Pine Bluff church, the date being uncertain, but in early manhood.

Mr. Purser leaves his widow, who was Sara Eugenia Davis, to whom he has been married sixty-six years. He also leaves three sons: S. D. Purser, Hazlehurst; W. E. Purser, Gulfport; R. L. Purser, Utica; 10 grandchildren, and 6 great grandchildren.

The funeral services were held in the Hazlehurst Baptist Church and were conducted by the pastor, Dr. Geo. P. White, assisted by Rev. H. C. Clark and Rev. E. L. Howell. The remains were laid to rest in the Mt. Hope Cemetery, 12 miles west of Hazlehurst.

Every one who knew Rev. J. H. Purser recognized him as being a man of God who lived his religion, and showed in his life the spirit of Jesus Christ whom he served. He was a faithful preacher of the old time gospel and believing the Bible to be the Word of God, he adhered to its teachings. He was humble, patient, courageous, and until the end came showed an example of faith in God that greatly impressed those who were with him in the last moments of his life.

Hundreds of souls whom he helped during a ministry of fifty-five years will rise up and call him blessed.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

G. P. White

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THE STORY OF A NAME

By A. R. Gallimore
Wai Chow, China

"Theodocia" was the name. It was a beautiful October day, such as only South China can provide, and the little party with bared heads stood by the graves of Mrs. Henrietta Hall Shuck and Mrs. William Dean in Happy Valley Cemetery in Hong Kong. Dr. John R. Sampey had already spoken of the life and work of these two noble women. The old familiar hymn, "O Think of a Home Over There," had been sung in Chinese, and Dr. M. T. Andrews, who with Dr. Sampey represented the Southern Baptist Convention at the China Baptist Centennial in Canton, was to have spoken.

Although Dr. Andrews was very brave and was very careful not to remind others of the great sorrow that had come to him, his friends never forgot, for they too were making every effort to prevent his grief from becoming more poignant. Many did not know the name of the dear companion of years who had been taken during his absence and had gone to join the "friends over there." That name was dear to the husband and father who stood by these graves made nearly a hundred years ago.

"Theodocia." That was the name of the woman who was laid to rest in that then barren valley in 1843. The carpet of green watered by the rains of a tropical clime has made the place most charming now. Wreathes of fragrant flowers almost covered the graves, but the names stood out in bold relief — Henrietta and Theodocia.

No wonder Dr. Andrews could not speak as the tears welled up in his clear eyes, and something all of us know about seemed to close his throat. Yes, no wonder, for the name of his dear wife whom he had lost since leaving his home was "Theodocia."

It was fitting that Mr. Leland Wang, that fervent preacher of the gospel in China, should be present. He asked to speak a few words. "If a grain of wheat fall into the ground and die," he quoted, and paid a fine tribute to the two pioneer missionaries.

Then closing, the pastor of the First Baptist Church in Hong Kong, Rev. Cheung Man-chiu, led in prayer, as the little group of Chinese Christians and their missionary friends joined in a plea of compassion to the throne of grace, from the heart of a man of the East, for his friend of the West.

Truly a bit of sorrow makes the whole world akin.

IMPORTANT NOTICE

Special to All Southwide Papers

Eyes On Europe

"EUROPE: CHRIST OR CHAOS?" is the brand new book (paper, 40c; cloth, 75c) just off the press this week and on sale in all the State Baptist Book Stores.

The author of this vitally interesting presentation of conditions in Europe at this hour is Dr. Everett Gill, superintendent of foreign mission fields in Europe.

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Dr. Gill explains the present turmoil that prevails throughout Europe today, the prospects for peace and Baptists' part in their problems.

No alert American citizen can afford not to read this splendid and brief story of timely and true facts enlightening the streamer headlines that face one from every front page of every newspaper, during these strategic days.

Those men and women, college students and young people whose eyes are on Europe today, will find the keenest interest and profit in coming together as a class to study this new book of ten short chapters.

—BR—

—BR—

EBENEZER CHURCH
BASSFIELD

—O—

Circle No. 2, Woman's Missionary Society, Mrs. Beulah Hatton, gave a shower to Mrs. Lowry Friday. Many gifts were made, lunch served and all had a good time. Present were Mesdames Hatton, Gardner, Polk, Redock, Evans, McRaney, Allen, Bufkin, Burkett, Bass, Stringer, Shivers and Speights.

Mrs. Beulah Hatton

—BR—

AN IMPORTANT MEETING
J. E. Byrd

—O—

The date:

March 16 and 17—Tuesday, 10:00 o'clock March 16, afternoon and night; Wednesday morning, the 17th until noon, the Sunday School Board, in cooperation with the state force, is putting on a statewide conference in the First Baptist Church, Jackson, Miss.

Who will attend:

Each association in the state is urged to send the following workers: An associational superintendent, an associational Adult Department superintendent, an associational Young People's superintendent, an associational Intermediate superintendent, an associational Junior superintendent, an associational Primary superintendent, an associational Beginner superintendent, an associational Cradle Roll superintendent, an associational Extension superintendent, an associational Vacation Bible school superintendent.

dent and an associational superintendent of Evangelism. We hope to have this group of workers from each association in the state.

Who conducts the meetings:

There will be a conference held for each department, directed by the departmental workers for these departments, from the Sunday School Board, Nashville, Tenn. Dr. Roland Q. Leavell, who is superintendent of Evangelism for the Home Mission Board, will conduct conferences on Evangelism for the Evangelistic superintendents. In addition to these conferences there will be a devotional service of songs and prayer led by Mr. B. B. McKinney. There will be addresses by the workers from Nashville, Dr. Leavell and some of our workers in the state.

The expense:

The Sunday School Board at Nashville, in order to secure this number of workers from each association in the state, will pay at the rate of 2c per mile each way for as many as three cars from each association. There will be one night's expense at Jackson which will have to be borne by each person attending, but we will undertake to do as we did last year and secure a reduced rate at the hotels for all who come. This rate and how secured will be announced later through the columns of the Baptist Record.

Who cooperates:

We are asking now that each pastor in the association and the associational superintendents take up the matter at the earliest date possible and see that they have the most competent worker for each department who can be secured to represent the association at this meeting and make plans now to fill the three cars. Secure some one who will furnish the cars and arrange for the trip so you can be in Jack-

EXPECTANT MOTHERS



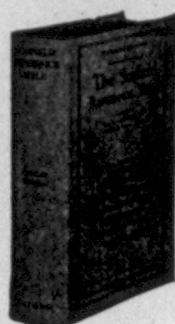
Mrs. Ben Baker of 1432 Ashley St., Alexandria, La., said: "I used Dr. Pierce's Favorite Prescription as a tonic during expectancy on two different occasions and it was of great help to me. I could eat more and was soon relieved of that tired feeling."

Buy of your neighborhood druggist now. New size, tabs. 50 cts. Liquid \$1.00 & \$1.35. Write to Dr. Pierce's Clinic, Buffalo, N. Y.

son not one moment later than 9:15 if possible, Tuesday morning, March 16. Instruct them to go direct to the First Baptist Church and there all information needed will be given regarding the program.

—BR—

Half the barber shop customers are women these days. Poetic justice has overtaken talkative barbers at last.—Enka Voice.



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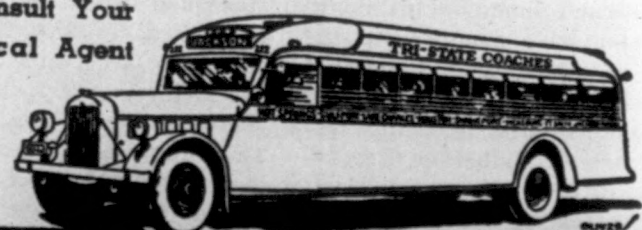
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THE SECRET OF REVIVAL IN CHINA

By Missionary Katie Murray

Friends have said, "How did it come about?" God's word gives the secret. II Chronicles 7:14 says: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; THEN will I hear from heaven and will forgive their sin, and will heal their land." There are four conditions and THEN God.

First there was a humbling of missionaries because much work did not stand the tests which came in the revolution of 1927. To find out that many of the leading church members were not born again was a cause of humility. Missionaries and Chinese began humbling themselves before God and man to find the trouble. As the question "Are you born again?" came to a scholarly Chinese teacher, a leader in his church, he saw that he was not saved though active in service. When he was born again he realized that his wife's opposition to Christianity was caused by his life. On his knees he asked her forgiveness, with the result that she was saved. A learned Chinese gentleman on his knees before an ignorant woman was humility in action!

During the height of revival one missionary went to her class, the majority of whom were tasting the joy of the fullness of the Holy Spirit. A pupil modestly asked the teacher if she had received the fullness of the Spirit, for which she had been seeking. The missionary replied that she had not, but, like the humble king of Nineveh, she came down from her throne and said to her pupils, "Pray for me." The class and teacher knelt in prayer asking earnestly that the missionary might be filled with the Holy Spirit. (It is remarkable the way the distinctions between teacher and pupil, pastor and people were done away as the Holy Spirit revealed the need of both and at the same time their oneness in Christ.)

The second condition was prayer. The anti-foreign, and anti-Christian spirit, depression, and realization of spiritual poverty was a call to prayer. In many churches a little group of Christians met for prayer early in the morning. In some stations the missionaries had a noon prayer meeting in English. Sometimes a burden of prayer was continued until midnight and even all night.

Prayer revealed the need of power and caused many of His children to meet the third condition, to seek His face. One of His own had this experience. This servant of God who was teaching in a Bible school said, "I am trying to feed corpses," for so many had not been saved. Too, there came a realization of lack of power to deal with these students dead in sins. This one sought the Lord for the baptism of the Holy Spirit. So intense was the desire that meals and classes were of small importance. Unless the power of the Holy Ghost was received the homeland was the next place. One night after prayer until almost midnight this servant was ready to give up and go home, when

suddenly the Lord spoke, "He that believeth on me from within him shall flow rivers of living water," John 7:38. Prayer was answered. The pointed question, "Have you been born again?" from this servant of the Lord given in power of the Holy Spirit was used in bringing life to many in the North and Interior China missions.

The fourth thing God required was to turn from wicked ways. Many have turned from the sins of desecration of the Lord's Day, robbing God, dishonesty, jealousy, hatred, criticism, adultery, lying, "the squeeze" fear of man, and unbelief. Numbers have sought reconciliation with enemies and made restitution to God and man.

There has also come a deep conviction for the sin of the neglect of the promise of Acts 1:8, "And ye shall receive power when the Holy Ghost is come upon you: and ye shall be witnesses unto me." The third person of the Trinity who makes witness and who shows believers the things of Jesus (John 16:14) had been neglected. This was sin. There has been a confession and a forsaking of this sin on the part of a number of Chinese leaders and missionaries. There is a desire that everyone in the church shall not only be born of the Spirit, but be filled with the Spirit. One Chinese evangelist said, "Many of us as spiritual leaders have not the qualifications of one who served the tables of the New Testament church." They were required to be men full of the Holy Ghost.

Will you strive together in prayer with your missionaries that souls may be born again, and that His own be filled with the Holy Ghost? Do you want revival in your church? In your life? Will you meet the four conditions? Then God.

CHURCH BUILDING BURNED

On January 4 the Walnut Grove Baptists lost their church building by fire. The congregation is confident that the fire originated in a defective heating plant. The loss was partially covered by insurance.

The house of worship was erected in 1924, costing approximately \$8,000.00. I have never worshipped in a more comfortable, well-ventilated house. A debt of \$2,000.00 was carried over to 1929. While times were prosperous, the church undertook to wipe out the debt. In less than two weeks it was paid off and the congregation passed the depression period without a debt to burden them. They are, therefore, in a condition to sustain the loss and erect another building.

I have never labored with a pluckier group than Walnut Grove Baptists. They are not inclined to worry about things over which they have no control. They accept their loss as a fact and look upon it as a challenge to build for the future. Sunday, January 17, the church appointed a committee to study the needs and financial ability of the congregation, then submit to the church a plan for the new house of

worship. When the kind of building desired is passed upon by the church, the contract for rebuilding will be let. In the meantime through the kindness of the Presbyterians of that community, we have the privilege of worshiping in their building. This denominational courtesy will enable us to carry on all the services of our church without interruption.

M. O. Patterson

MONTICELLO

Last Sunday, January 17th, we began our eighth year at Monticello with many things to encourage us. It was the eighth annual and unanimous call which this church has extended to us. We are happy in the work. Some of the Lord's best live here.

We closed the year with all obligations met, the budget set at the beginning of the year far exceeded. More was given for outside causes than at any other year of the seven. We operate on the single budget plan so that every dollar received is divided with every cause fostered by Southern Baptists according to a percentage basis. The pastorium has been renovated with new paint and new paper within and without, a little more yet to be done to complete the job. Plans are being taken for additional Sunday school facilities.

Our budget for the year 1937 provides for an increase for outside causes and also for pastor's salary. We have given the Cooperative Program a chance and find it the only adequate way out, and tithing the only Bible plan for the individual. The Baptist Record goes to over fifty per cent of our resident homes as has been the case the last three years, and at no time since then have we retrenched.

Last Sunday we received seven by letter and one for baptism.

A contented pastor and a working church.

Fraternally yours,
D. O. Horne

ANOTHER YEAR IN TEXAS

On December 15th we observed our first anniversary here as pastor and church. We have been happy in the work, and the Lord has blessed us greatly in our work.

We have had a fine fellowship, not only in our church, but in our associational, and state work as well. We are enjoying a nice comfortable seven room home, built since we have been here.

Our attendance in all of the church services has been very fine. The Sunday school has almost doubled

in attendance. The W. M. U. has grown from eleven to forty-four members. We have more than 90 in our B. T. U. with 27 of this number having received diplomas as a result of a training course.

We have received one hundred and twenty (120) members into our membership, with fifty of them being received for baptism. There were two revivals in our church with the pastor preaching. Our church showed their appreciation of the pastor by voting a fifty dollar per month raise in salary at the close of ten months service.

At Christmas the church again showed appreciation of pastor and family in a very fine and substantial way.

We also made a Christmas gift to our Lord by the gift of enough money to support two native missionaries in South America. This was in addition to the Lottie Moon offering of \$64.00.

The opportunity here for service is very great. The responsibility is even greater. But such treatment as we have received for these past twelve months makes a preacher want to be a better preacher, a better pastor, and do greater things for our Lord.

We covet a place in the prayers of our friends, that we may do our best in His service.

Fraternally,

L. S. Cole

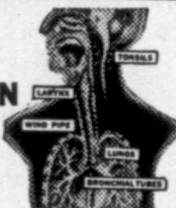
Refugio, Texas.

Elixie: "Ah sho' does hab bad luck."

Licorice: "Shucks, you don' know what bad luck am. Las night Ah dreamt Ah wuz walkin' longside a lake ob gravy an' dey wasn't a biskit in fifty miles."—Ex.

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THE FAITH OF DESPERATION

The saint on ash heap sat,
In shame and black despair;
From friends no courage gat
To soothe his deathly care.

Bereaved of children dear,
Without true friend on earth,
In want, and whelmed by fear,
He writhed and mourned his birth.

Accused of shameful sin
And deeds of crime untold,
He sparred with faithless men
And heartless reason cold.

Relief was not in sight,
And God no answer gave;
The saint deplored his plight,
And sought a hopeless grave.

"Oh let me speak with God,
And tell my hapless tale:—
He treads me like a clod,
And answers ever fail.

"No daysman holds us both,
Nor bears my sorrows high:—
I'll place myself on oath,
And plead my case,—or die.

"My cause is just and right,
Yet I'm condemned to die;
Oh hear my awful plight,—
The righteous justify.

"Shall earth forever keep,
Or loathsome maggots ban,
In long and painful sleep,
The lifeless bones of man?

"I know my kinsman lives;
He takes my part at last,
And life eternal gives:—
Now all my doubt is past.

"I see His blessed face;
It shines beyond the veil:
And His redeeming grace
Can ne'er the faithful fail."

The storm wind takes the field;
The Great One shows His power:
And empty words must yield
The spell of reason's hour.

The faith of Job today
Shall make the world anew—
Shall clear of stones the way
That's closed by creeds untrue.

How long, oh God, shall gloom
Oppress the faithful land,
And fill the vacant room
With ocean's driven sand?

From whirlwind speak, and stop
The lies of wisdom vain:—
Oh blight the fungus crop
With heaven's healing rain.

Oh faith that acts with pain,
Revive the witness dead,
Inspire the bosom vain,
And fill the empty head.

The time is nearly past,
Ahead the darkest gloom;
Shall days of scorching blast
Yield all to hungry doom?

Our kinsman seeks to save;
He shouts an urgent call:—
By faith that treads the wave,
We'll leave the ash heap all.
—Mark Lowry

Wesson, Miss.

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TIST RECORD.

ALL GOOD GIFTS, AND THE PERFECT GIFT

The Holy Spirit, by the pen of the Apostle James, said: "Every good gift and every perfect gift is from above, and cometh down."

All the material benefits of life are "good gifts," and they are "from above," and they come down to us. "For your heavenly Father knoweth that ye have need of them." But as valuable as they are, they all perish with the using. Therefore, we should seek that which perisheth not with the using, viz: eternal life, which we inherit, not by culture, nor by environment, nor by reformation but by spiritual birth; for, "except a man be born again, he can not see the kingdom of God." (Jno. 3:3.)

"Labor not for the meat which perishes," saith the Lord, "but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed." (Jno. 6:27)

It is well worth laboring and seeking for, but not hard to find— if only we will believe.

The Lord Jesus said: "Come unto me all ye that labor and are heavy laden and I will give you rest."

He said again: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (Jno. 14:6)

He died for our sins, was buried, and arose again the third day for our justification. Therefore, having redeemed us with His precious blood, He says: "Verily, verily, I say unto you, he that believeth on me hath everlasting life." (John 6:47)

We should be very thankful for the food we eat, the water we drink, the air we breathe and the clothes we wear, for they are all "good gifts," and they are from above, and they come down to us.

But how much more thankful ought we to be for the "perfect gift," the Lord Jesus Christ and all that He means to us: eternal life, spiritual food, spiritual drink, and His imputed righteousness for spiritual clothing. Also, forgiveness of sins, redemption, justification, sanctification, spiritual birth; making us the children of God, His heirs and joint heirs with Christ. Then, we have, "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Peter 1:4-5)

What more could we ask? But He has promised more.

We have the promise of the redemption of our bodies which shall be changed from corruptible to incorruptible; from mortal to immor-

tal, at His appearing, when we shall be caught up in the clouds to meet Him in the air, where we will ever be with Him. That would be glory enough but He does not stop there, but says: "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." (Eph. 2:7)

The "perfect gift"—the "unspeakable gift"—Should we be so ungrateful and unthankful as to always receive and never give? We can never repay Him for all He has done for us, and the things He has in store for us, in the ages to come. But we can "Go ye therefore and teach"; we can "preach the gospel"; we can be His witnesses; we can give of our material substance in this great work. God help us.

J. E. Heath

Winona, Miss.

MISS ELLIS HONORED AT B.S.U. BANQUET

The B. S. U. of Clarke Memorial College entertained at a banquet in the college dining hall Monday night, January 18, honoring Miss Martha Thomas Ellis, who sails for South America on the S. S. American Legion, February 27, and Miss Elizabeth Greene of Anniston, Alabama, who comes to take Miss Ellis' place on the faculty.

The dining hall was changed into the deck of the S. S. American Legion, carrying out the color scheme of green and white. The tables were decorated with miniature ships and lovely bowls of narcissus and ferns, contributed by friends. Combination mint cups and place cards were tiny green ships.

Dr. O. R. Moseley, vice-president of the college, was toastmaster. A program was given as follows: Duet, Miss Lois Eddins and Wandine Story. An acrostic of Miss Ellis and Miss Greene was read by Miss Artie Jane Ford. Miss Omelda Tyner gave a musical reading, accompanied by Miss Evelyn Drew. Inspirational talk, the Rev. J. E. Wills; quartet, T. E. Williams, Ernest Albritton, Zeno Wells, and Woodrow Clark.

Lovely gifts were presented to Miss Ellis by Mrs. W. L. McMullan, Mrs. J. F. Carter, Mrs. L. H. Armstrong, Mrs. J. F. Ford and Mrs. H. B. Everett, representing the various circles of the town W. M. U., and J. C. Murphy, representing the student body.

Clarke College

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MISSISSIPPI BAPTISTS ARE NOW PAYING THEIR DEBTS

Principal of indebtedness reduced \$115,000 since
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Baptists will Continue to pay their Debts

The Convention's Plan of Paying Its Debts is the
FIVE THOUSAND CLUB

ANDING

"It's an ill wind—" Pastor D. I. Young had flu and we had the opportunity of speaking to his Anding congregation. Rain and more rain plus much sickness held the crowd down but those present were as good listeners as we ever had.

Brother Young has been their shepherd for 12 years and they claim that he gets better 'n better.

Yazoo County subscribers by post-offices are as follows: Anding 2; Benton 17 (14 Black Jack church); Bentonia 2 and 6 R.F.D.; Carter 1; Eden 15; Holly Bluff 7; Phoenix 4; Satartia 1; Valley 1; Vaughn 15; Yazoo City 16 and 5 R.F.D.

S. S. ATTENDANCE JAN. 24, 1937

Jackson, First Church	794
Jackson, Calvary Church	676
Jackson, Grif. Mem. Church	540
Jackson, Davis Mem. Church	139
Jackson, Northside Church	88
Clinton Baptist Church	262
Laurel, First Church	529
Laurel, West Laurel Church	456
Laurel, Second Ave. Church	271
Laurel, Wausau Church	58

B. T. U. ATTENDANCE JAN. 24

Jackson, Calvary Church	98
Jackson, Grif. Mem. Church	160
Jackson, Northside Church	37
Laurel, West Laurel Church	156
Laurel, Wausau Church	27

"Mah bredren," said a Negro preacher, "when yo' hears Gabriel sound his horn, yo' wants to be ready to jump."

"Mah goodness!" excitedly exclaimed one of the congregation, "am he acomin' in an automobile?" —Ex.

Then there's the ancient legend of the two pipe-smokers in the opium den.

One said casually: "I've just decided to buy all the diamond and emerald mines in the world."

The other considered this seriously for a few moments, and then murmured softly: "I don't know that I care to sell." —Ex.

HEADACHE? GAS? INDIGESTION?

Headache, indigestion, gas, feeling rotten, half sick, not up to snuff, due to constipation? Don't worry if you've found old-fashioned laxatives unsatisfactory. For now you can get a modern laxative that's really different. Its name is FEEN-A-MINT, the delicious chewing gum laxative that looks different, tastes different and is taken differently. No wonder it acts differently! You chew it, and what a difference the chewing makes! There's no griping, no nausea or upset stomach, and no disturbance of sleep. Feen-a-mint acts gently but thoroughly in the lower bowel, not in the stomach. Don't suffer from the miseries brought about by constipation! Try the favorite laxative of more than 16 million wise people—young and old: FEEN-A-MINT! For a free sample write Dept. FF6, Feen-a-mint, Newark, N.J.

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